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# PROCEEDINGS AND TRANSACTIONS

OF THE

# ALL-INDIA ORIENTAL CONFERENCE

## SIXTEENTH SESSION

## UNIVERSITY OF LUCKNOW

*OCTOBER, 1951*

## VOLUME I

LUCKNOW
1953

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# PROCEEDINGS AND TRANSACTIONS

OF THE

# ALL-INDIA ORIENTAL CONFERENCE

SIXTEENTH SESSION

UNIVERSITY OF LUCKNOW

*OCTOBER, 1951*

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## VOLUME I

EDITED BY

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*Local Secretary*

AND

Dr. K. C. PANDEY, M.A., D.Litt.

*Joint Secretary*

LUCKNOW

1953

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# PREFACE

We have great pleasure in placing before the All-India Oriental Conference and the public the Volume I of the Proceedings and Transactions of the All-India Oriental Conference, held in the University of Lucknow in October, 1951. This volume contains the Proceedings proper and the addresses of the Sectional Presidents. The address of the President of the Pālī and Buddhism Section is, however, not here. Efforts were made by the Local Secretary and the General Secretary to get it but so far there has been no answer to the letters and telegram sent to the President to send it together with the articles submitted to his section. It will be included in Volume II if it is made available before that volume is published.

The reader will notice that diacritical marks are absent here and there in a few places. If we had waited for the Press to cast types of them, there would have been undue delay in the publication of this volume which we were anxious to bring out before the Ahmedabad Session.

We have to thank our colleagues Pandits Gaya Prasad Dikshit, M.A., and Shiva Shekhar Misra, M.A., for checking the list of members and Delegates and Sri Moti Lal Rastogi, M.A., Research Scholar, Sanskrit Department, Lucknow University, for checking the lists of Life-Members, Donors and Members of the Reception Committee.

K. A. SUBRAMANIA IYER.

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PROCEEDINGS AND TRANSACTIONS

OF THE

# ALL-INDIA ORIENTAL CONFERENCE

SIXTEENTH SESSION

**UNIVERSITY OF LUCKNOW**

*October, 1951*

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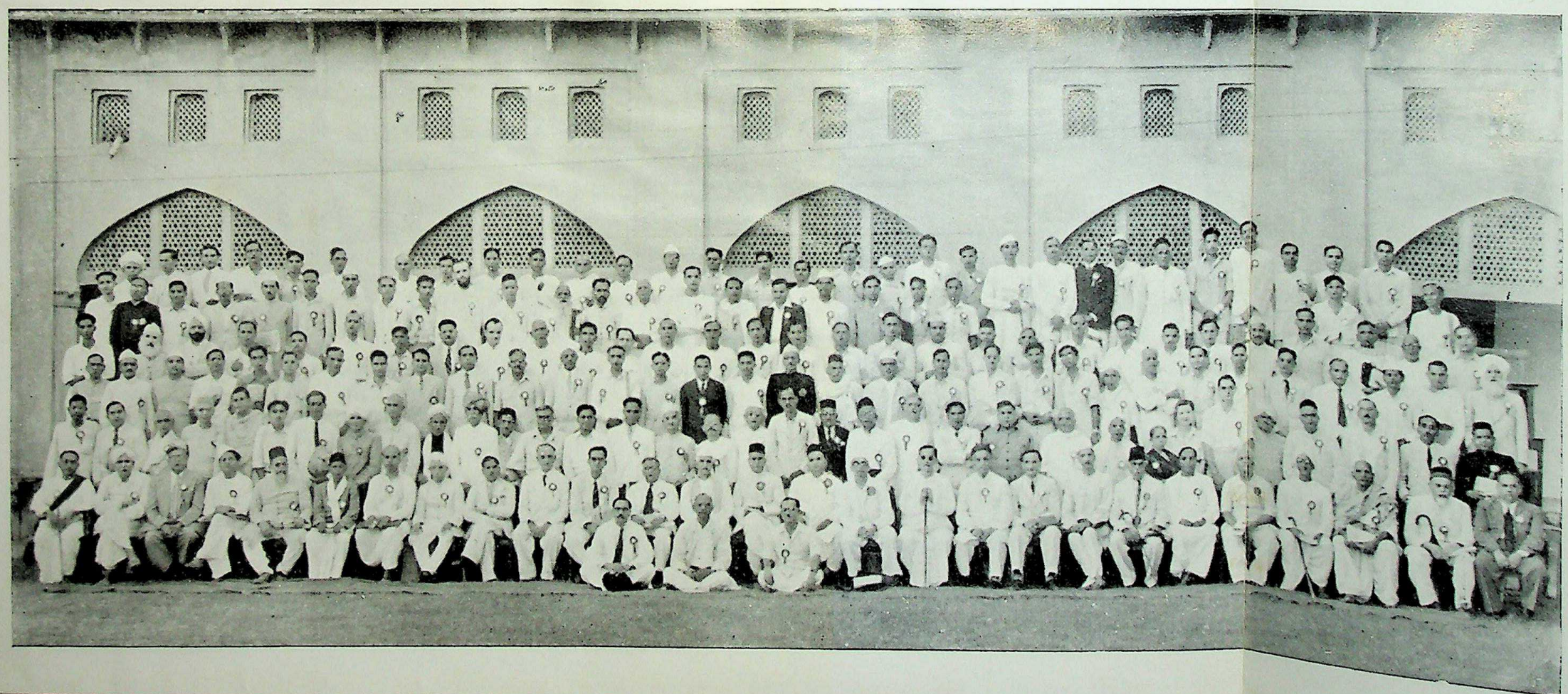
# THE ALL-INDIA ORIENTAL CONFERENCE

16th SESSION, LUCKNOW

1951



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# ALL-INDIA ORIENTAL CONFERENCE, XVIth SESSION LUCKNOW UNIVERSITY.

## (A) Local Organisation.

### (i) A Brief Report

At the 15th Session of the All-India Oriental Conference held in November 1949, at Bombay, Professor K. A. S. Iyer, on behalf of the University of Lucknow, invited the next Session of the Conference to Lucknow. The invitation was accepted. On Nov. 13th 1949, Professor Iyer was nominated as the Local Secretary by the University of Lucknow. Subsequently, Dr. D. D. Gupta, M.A., D.Litt., Head of the Department of Hindi and Mr. Syed Masud Hasan Rizvi, M.A., Head of the Department of Persian and Urdu, University of Lucknow, were also appointed as Joint Secretaries. In October 1950, Professor K. A. S. Iyer went away on deputation as Principal, Government Sanskrit College, Banaras. In February 1951, Dr. K. C. Pandey, M.A., D.Litt., Sissendi Raj Reader, in Sanskrit, University of Lucknow, was appointed as the third Joint-Secretary. On 9th March 1951, Dr. K. C. Pandey issued letters to all sectional Presidents, requesting them to prepare their addresses and to help in other ways to make the Conference a success. A circular letter was also issued to Governments, Universities and other institutions to send delegates to the Conference. On 10th March 1951, a meeting of the Joint Secretaries and others interested in the Conference was held in the University of Lucknow. The draft of the 1st Bulletin was approved, names were recommended for acting as Sectional Secretaries and it was also recommended that Hindi and Urdu Sections be added to the Conference and that Dr. Dhirendra Varma and Pt. Brij Mohan Dattatreya Kaifi be appointed as Presidents of these two new sections. This recommendation was later sanctioned by the President.

At a meeting of those interested in making the Conference a success, held on 4th April 1951, a nucleus Reception Committee was formed, with Acharya Narendra Deva, Vice-Chancellor, University of Lucknow, as the Chairman, and Sri K. D. Tewari, Registrar, as the Honorary Treasurer. Two sub-committees were constituted, one for the collection of funds and the other for enrolling members of the Reception Committee. The fee for membership of the Reception Committee was fixed at Rs. 10. It was decided that the Conference should be held on the 3rd, 4th and 5th of October 1951. The Sectional Secretaries were finally appointed.

The issuing of the First Bulletin to a very large number of scholars in and outside India, to Universities, Colleges, Institutions and Research Institutes was the signal for the beginning of a large correspondence which, together with the numerous items of work always inevitable in the organisation of a large All-India Conference, kept the Conference office under the charge of Dr. K. C. Pandey extremely busy.

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On 1st July 1951, Prof. K. A. S. Iyer returned from deputation. The Second Bulletin was issued towards the end of July to more than 1200 persons. A meeting of the Sub-Committees for the collection of funds and for enrolling members of the Reception Committee took place on 18th July 1951. At a meeting of the Secretaries of the Conference and the Assistant Wardens of the University Hostels held on 20th August 1951, certain decisions relating to the arrangements to be made in the hostels in order to make them suitable for lodging the delegates of the Conference were taken and a Lodging and Food Sub-Committee was formed. At a later meeting separate sub-committees with Conveners were formed to deal with the following matters: (1) Budget and Accounts; (2) Office organisation; (3) Reception; (4) Transport; (5) Meetings, Decorations and Seating arrangements; (6) At Homes; (7) Entertainments; (8) Volunteers. A meeting of the Reception Committee was held on 26th September 1951. It was presided over by Acharya Narendra Deva, the Chairman. The Local Secretary reported the progress so far made in the work of the Conference: collection of funds, arrangements being made for lodging and feeding the Delegates, etc. The tentative programme of the Conference was approved. An Executive Sub-Committee of the Reception Committee was constituted.

Arrangements for the lodging and feeding of delegates were made in the Narendra Deva, Habibullah and V. C. Lodge hostels. A few delegates were accommodated in the Carlton Hotel while some made arrangements to stay with their friends in the city.

On the eve of the Conference, the Reception Committee published: (1) Summaries of papers to be read at the Conference; (2) a booklet describing Lucknow, past and present; (3) a pamphlet containing useful information and the programme. These were distributed free to the delegates and members on their arrival.

It was the good fortune of the Conference that the Hon'ble Pt. Govind Vallabh Pant, the Chief Minister of Uttar Pradesh, was able not only to inaugurate the Conference, but also to give an "At Home" to the delegates and members of the Conference and to the members of the Reception Committee. It was equally lucky for the Conference that the Hon'ble Dr. Sampurnanand, the then Minister of Education, U. P. was able to preside over the symposium on "The place of the Classics in the system of National Education" and give us the benefit of his vast experience in educational matters and particularly in promoting the cause of a classical language like Sanskrit. The Conference was also fortunate in having Sir Har Govind Misra, Kt. O.B.E., M.L.C., a Kanpur Captain of industry and a Sanskrit Scholar to preside over the symposium on "The shaping and development of the national language."

A Conference of this nature could not have been held at all and much less with success without the active co-operation of a large number of people who gave financial assistance or took part in the work of organising the various activities connected with the Conference or did some part of the vast office work which involved the issuing of more than

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5,000 communications over a period of some months. The names of all those who helped the Conference in some capacity or other will be found in one or more of the lists which are being published in this volume. One or more names, however, deserve to be specially mentioned here. The success of the Conference was mainly due to the very hard work put in by Dr. K. C. Pandey from the early months of the year 1951. With characteristic energy, he not only organised the office work but set in motion all the other activities which had to be done. He gave freely, not only of himself and of his time, but of his money also. For all this, the Conference owes him a deep debt of gratitude. He was ably assisted in all this by Pt. Gaya Prasad Dikshit, M.A., Lecturer in Sanskrit who toiled in spite of his illness, by Dr. Sridhar Misra, Lecturer in Economics, ever ready to help and co-operate, Dr. P. D. Gupta, Assistant Warden, Habibullah Hostel and Sri Moti Lal Rastogi, M.A., Research Scholar, Sanskrit Department, who showed unusual capacity for hard and conscientious work. To all of them, the Conference is under a deep debt of obligation.

K. A. SUBRAMANIA IYER,
*Local Secretary.*

(2) THE OFFICE-BEARERS OF THE RECEPTION COMMITTEE.

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Syed M. H. Rizvi, M.A.

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(3) MEMBERS OF THE EXECUTIVE SUB-COMMITTEE.

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146. Dr. S. N. Mathur, Medical College, Lucknow.
147. Dr. S. N. Pandia, Nand Bhawan, La Touche Road, Lucknow.
148. Prof. S. N. Ratanjankar, Bhatkhande Sangit Mahavidyalaya, Lucknow.
149. Dr. S. N. Shukla, Lucknow University.
150. Dr. S. P. Agarwala, Lucknow University.
151. Dr. S. P. Gupta, Medical College, Lucknow.
152. Dr. S. R. Kapur, Medical College, Lucknow.
153. Sri S. S. Misra, Lucknow University.
154. Dr. S. S. Misra, Medical College, Lucknow.

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155. Sri Surya Prasad Awasthi, 10/67. Khalasi Lines, Kanpur.
156. Sri Syed Ehtesham Husain, Lucknow University.
157. Nawab Syed Husain Khan, Hamid Road, Lucknow.
158. Sri Syed Masud Hasan Rizvi, Lucknow University.
159. Srimati Tej Kumar Bhargava, Lucknow.
160. Dr. T. N. Dikshit, Lucknow University.
161. Sri Triloki Singh, Leader, Opposition, U. P. Assembly, Lucknow.
162. Sri Uma Kant Shukla, Lucknow University.
163. Sri Venkatesh Narain Tewari, M. L. A., Councillor's Residence, Lucknow.
164. Sri Vidyoparjan Shastri, c/o Punam Chand Sohan Lal, Lucknow.
165. Sri Vijayanand Misra, 19, Old Councillor's Residence, Lucknow.
166. Sri Vinod Rastogi, 8/145, Arya Nagar, Kanpur.
167. Dr. V. Paranjoti, Lucknow University.
168. Dr. V. S. Mangalik, Medical College, Lucknow.

(6) MEMBERS OF THE VARIOUS WORKING SUB-COMMITTEES.

(i). BUDGET AND ACCOUNTS

1. Prof. K. A. S. Iyer (*Convener*); 2. Dr. D. D. Gupta; 3. Dr. Baljit Singh; 4. Dr. K. C. Pandey; 5. Sri K. D. Tewari; 6. Syed Masud Hasan Rizvi.

(ii). OFFICE ORGANISATION & MISCELLANEOUS SUPPLIES

1. Dr. K. C. Pandey (*Convener*); 2. Pt. Gaya Prasad Dikshit 3. Dr. Shri Dhar Misra; 4. Students.

(iii). RECEPTION

1. Dr. D. D. Gupta (*Convener*); 2. Syed Masud Hasan Rizvi; 3. Dr. M. W. Mirza.

(iv). BOARDING & LODGING

1. Dr. Baljit Singh; 2. Dr. K. C. Sarkar; 3. Dr. P. D. Gupta; 4. Sri. S. C. Verma; 5. Sri. Ramesh Mohan; 6. Sri. G. P. Dikshit; 7. Sri. B. K. Misra.

(v). TRANSPORT

1. Dr. M. D. Joshi; 2. Dr. Shri Dhar Misra; 3. Dr. M. A. Faruqi 4. Dr. R. B. Das; 5. Dr. Baljit Singh (*Convener*).

(vi). MEETINGS, DECORATIONS & SEATING

1. Rai Sahib Shiva Shankar; 2. Kh. Jamiluddin; 3. Sri Manharan Nath Saxena; 4. Dr. N. L. Chatterji (*Convener*); 5. Sectional Secretaries.

(vii). AT HOMES

1. Sri S. C. Verma; 2. Sri Naresh Chandra; 3. Dr. Ram Ballabh (*Convener*).

(viii). ENTERTAINMENTS (DRAMAS etc.)

1. Dr. S. V. Singh: 2. Sri H. C. Joshi; 3. Dr. P. K. Saksena: 4. Sri R. N. Nagar; 5. Sri H. K. Awasthi; (*Convener*).

(ix). VOLUNTEERS & BADGES

1. Capt. K. C. Sarkar; 2. Capt. R. Pawar; 3. Dr. A. V. Rao; 4. Dr. S. D. Misra; 5. Dr. R. K. Dikshit; 6. Capt. A. L. Loomba (*Convener*).

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(7) CIRCULAR LETTER TO GOVERNMENT UNIVERSITIES AND INSTITUTIONS.

## ALL-INDIA ORIENTAL CONFERENCE,
## XVI SESSION,
## UNIVERSITY OF LUCKNOW.

Dated 16th August 1951.

Dear Sir,

You will be glad to know from the accompanying papers that the 16th Session of the All-India Oriental Conference is to be held at Lucknow in October 1951. I have to invite you to send delegates on behalf of your Government/University/Institution. All individual scholars are, of course, welcome, but we would like to see your Government/University/Institution, represented by its own delegates as this has been the usual practice.

If you agree to send delegates, I am to request that the names of the delegates selected may kindly be communicated to me as soon as possible. If any of your delegates are likely to read any papers at the Conference, the papers in full along with summary should be sent so as to reach me not later than 31st August 1951.

I have also to request you to make a suitable grant to the Lucknow Session on behalf of your Government/University/Institution.

Yours Sincerely,

K. C. PANDEY.
*Joint Secretary.*

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(8) BULLETIN NO. 1.

# ALL-INDIA ORIENTAL CONFERENCE
## SIXTEENTH SESSION
## UNIVERSITY OF LUCKNOW.

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Bulletin No. 1 *Lucknow, 31st March 1951.*

It has been decided to hold the Sixteenth Session of the All-India Oriental Conference in October 1951 at Lucknow under the auspices of the University of Lucknow. A Reception Committee has already been formed with Acharya Narendra Deva, the Vice-Chancellor of the University, as Chairman.

The Lucknow Session of the All-India Oriental Conference must be regarded as very important. For, it will be expected to take up for consideration some of the urgent problems in our national life, such as the shaping and development of the national language and the place of Classics in the system of national education. Only a body of experts, like those who would be meeting at the All-India Oriental Conference, is competent to offer scientific solutions to these and other such problems. It is, therefore, necessary that all persons, interested in Oriental learning, should make it convenient to attend the Lucknow Session and contribute their mite towards finding solutions of these problems and suggesting ways and means of giving effect to them. All lovers of Orientology are, therefore, hereby requested to enrol themselves as Members of the Conference. (A membership-form is enclosed herewith) Governments, Universities, Research Institutes and Colleges are earnestly requested to co-operate actively with the Conference by nominating delegates to and sanctioning suitable grants for the Lucknow Session.

The All-India Oriental Conference has served as a fruitful meeting ground for eminent Orientalists all over the world during the last thirty-two years. Its Sessions, it may be claimed, have been marked by papers of a generally high standard, illuminating discussions and informing symposia. Scholars, working in different branches of Orientology, are, therefore, requested to prepare papers for the Session on subjects of their special study.

Besides the sectional meetings, a varied programme of learned lectures, visits to Libraries, museum and places of antiquarian interest, and entertainments is being arranged by the Local Committee. The details of this programme will be given in Bulletin No. 2.

Donations, Membership fees, etc. should be directly sent to the Joint Secretary, 16th Session of the All-India Oriental Conference, Lucknow University, Lucknow.

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The names of the General President and Sectional Presidents are given below:—

*General President* .... Prof. K. A. Nilakanta Sastri, M. A. (Retd. Prof. of History, University of Madras) "Nileswar." Edward Elliot Road, Mylapore, Madras.

*Sectional Presidents*:

1. Vedic .... Dr. Surya Kanta, M. A., D. Litt., D. Phil., Oriental College, Jullunder City (E. Punjab).
2. Iranian .... Sri J. C. Tarapore, M.A., LL.B., Advocate, Parsi Colony, Dadar, Bombay.
3. Classical Sanskrit .... Prof. K. K. Handiqui, M.A., Vice-Chancellor, Gauhati University, Gauhati (Assam).
4. Islamic Culture .... Dr. Vikramjit Hasrat, Opposite Hatikhana, Nabha (E. Punjab)
5. Arabic and Persian .... Dr. M. Nizamuddin, M. A., Ph.D., Osmania University, Hyderabad-Deccan.
6. Pali and Buddhism .... Dr. B. C. Law, M.A., B.L., Ph. D., D. Litt., F. R. A. S. B., 43, Kailas Bose Street, Calcutta.
7. Prakrit and Jainism .... Pandit Shri Sukhlalji, c/o Gujrat Vidya Sabha, Ahmedabad 7.
8. History .... Dr. B. Ch. Chhabra, Government Epigraphist, Ootacamund.
9. Archaeology .... Dr. H. D. Sankalia, M.A., Ph. D.,, Deccan College Research Institute, Poona 6.
10. Indian Linguistics .... Dr. K. Godavarma, University of Travancore, Trivandrum.
11. Dravidian Culture .... Prof. Vaiyapuri Pillai, (Retd. University Professor of Tamil), Salai Street, near Chitrakutam North, Mylapore, Madras.
12. Philosophy and Religion .... Dr. P. C. Bagchi, Director of Research Studies, Santiniketan.

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| | | | |
|---|---|---|---|
| 13. | Technical Sciences & Fine Arts | .... | Dr. Moti Chandra, M.A., Ph. D., Curator, Arts Section, Prince of Wales Museum, Bombay-1. |

In addition to the Sections, mentioned above, special arrangements are being made for two more, namely, Hindi and Urdu.

Pandits and Ulemas are requested to write papers in Sanskrit and Persian (or Arabic) respectively on their specialised subjects and read them at the relevant Sections.

All papers, intended to be read at the Conference, should be sent, along with short summaries, to the Joint Secretary before the 31st July, 1951.

R. N. Dandekar, M.A., Ph.D.
A. S. Altekar, M.A., D.Litt.
*General Secretaries.*
All-India Oriental Conference.

K. C. Pandey, M.A., Ph.D., D.Litt.
*Joint Secretary,*
All-India Oriental Conference.
(16th Session)

In the absence of the elected sectional Presidents of the following sections, the persons whose names are given below, actually presided:—

1. Arabic & Persian .... Dr. W. Mirza, Lucknow University.
2. Pali and Buddhism .... Dr. Malalasekera, University of Ceylon.
3. Archaeology .... Dr. B. Ch. Chhabra.
4. Philosophy & Religion.... Sri P. C. Divanji, Bombay.

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## ALL-INDIA ORIENTAL CONFERENCE

(16th Session, University of Lucknow)

MEMBERSHIP FORM.

*Reg. No.*.....

To

Dr. K. C. Pandey, M.A., Ph.D., D. Litt.,
Joint Secretary,
Sixteenth All-India Oriental Conference,
University of Lucknow.

Dear Sir,

I know the aims and objects[1] of the All-India Oriental Conference and I sympathise with them.

I desire to become[2].....of the Conference and am sending herewith Rs.....only, as my subscription. Kindly enrol me as such.

I have attended..... .....previous sessions of the Conference, the last two being those that were held at.....and at.....and I submitted.....paper/papers, which was/were accepted for the.....session, and I am entitled to be a member of the Council[3].

Place..... Yours truly,

Date..... .....

Full Name..... .....

(In Block Letters)

..... .....

Academic Qualifications..... .....

Occupation..... .....

Full Address..... .....

.....

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1. The Objects of the Conference shall be—

   (*a*) To bring together Orientalists in order to take stock of the various activities of Oriental Scholars in and outside India.

   (*b*) To facilitate co-operation in Oriental studies and research.

   (*c*) To afford opportunities to scholars to give expression to their views on their respective subjects, and to point out the difficulties experienced in the pursuit of their special branches of study.

   (*d*) To promote social and intellectual intercourse among Oriental scholars.

   (*e*) To encourage traditional learning.

   (*f*) To do such other acts as may be considered necessary to promote advancement in Oriental learning.

2. Mention one of the following classes:—

   Patron: paying Rs. 3,000/- or more.

   Benefactor: paying Rs. 1,000/- or more.

   Life-member: paying Rs. 100/- in a lump sum or in not more than two instalments within one financial year.

   Full-Members: paying Rs 10/- per session.

   Student-Member: paying Rs. 2/- per session. (Eligible to attend the public and sectional meetings only.)

3. The Council shall consist of all Members who have attended three or more Sessions of the Conference (including the one taking place at the time) and have submitted a paper or papers that have been accepted at any one or more of these Sessions.

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(9) BULLETIN NO. 2.

# ALL-INDIA ORIENTAL CONFERENCE
## SIXTEENTH SESSION
## UNIVERSITY OF LUCKNOW.

Bulletin No. 2 *Lucknow the 25th July 1951.*

It has already been announced in the First Bulletin that the 16th Session of the All-India Oriental Conference is to be held at Lucknow, under the auspices of the University of Lucknow. His Excellency Sri H. P. Mody, the Governor of U. P. has very kindly consented to be the Patron. Sri K. A. Nilakanta Sastri, formerly Professor of History and Head of the Department of History in the Madras University, is the General President and Sri Acharya Narendra Deva, Vice-Chancellor of the University of Lucknow is the Chairman of the Reception Committee.

The Conference will be held on October 3, 4, and 5. Besides the Sections, mentioned in the First Bulletin, there will be the following additional Sections at Lucknow:—

| *Section.* | | *President* |
|---|---|---|
| Hindi | .... | .... Dr. Dhirendra Verma, (Allahabad University) |
| Urdu | .... | .... Pt. Braj Mohan Dattatreya (Delhi). |

Popular Lectures by distinguished scholars, illustrated with lantern slides, and symposia on important topics will be arranged, details of which will be intimated later. Besides there will be an entertainment programme, including staging of two dramas, one in Sanskrit and the other in Hindi, and classical music—vocal and instrumental. An exhibition of rare coins, manuscripts and paintings is also being arranged.

A Handbook of Lucknow, dealing with the history of this Historic city and giving an account of the academic institutions, museum and places of interest, is under preparation and will be supplied to the delegates on arrival. An excursion to Bhadoi, a recently discovered historical site, containing relics of periods ranging from remote antiquity to the mediaeval age, is being arranged for the delegates.

You are cordially invited to get yourself enrolled as a full member and contribute a paper on your specialised subject, if you have not already done so. The paper, ordinarily not exceeding 10 typed pages, together with its summary (not exceeding 200 words) may be sent by the 15th August, 1951.

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Two facts may be prominently mentioned for the information of the delegates and members, desiring to attend the Lucknow Session.

(I) The Railway Board has recognised the All-India Oriental Conference for grant of Railway concession to its members. The Bona Fide delegates and Members of the Lucknow Session can, therefore, make their journey to and from Lucknow by paying only *Single fare.* Such delegates and members as have paid the membership fee will get signed certificates, on the production of which they will get the necessary concession from the Railway.

(II) The members and delegates, attending the Lucknow Session, will be the guests of the Reception Committee. They will be lodged in the University Hostels and will be offered austere meals in accordance with the strict rationing restriction in Lucknow.

Such delegates and members as want better comforts are requested to make their own arrangements with friends and relatives at Lucknow or stay in Hotels. The following particulars may, therefore, be kindly sent to us by the 15th August, 1951 so that we may make the necessary arrangements.

Whether you desire

(1) to stay in the Delegates' Camp, and join the vegetarian or non-vegetarian mess.

(2) to be accommodated in a hotel providing vegetarian or non-vegetarian diet.

*The hotel charges are:—*

For Western style, the charges vary from Rs. 15 to 17 per day. For Indian style, from Rs. 8 to 10 per day.

(*Please mention specific hotel, if you have any preference.*)

Unless we are informed definitely about these requirements very early as indicated above, it will not be possible to make the necessary arrangements at the last moment. You are, therefore, particularly requested to fill in the form attached herewith and send it so as to reach us before the 15th August 1951.

Pro. K. A. S. Iyer:
*Local Secretary.*

K. C. Pandey,
*Joint Secretary*
All-India Oriental Conference,
XVI Session.

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## ALL-INDIA ORIENTAL CONFERENCE

(16th Session, University of Lucknow)

To,

Dr. K. C. Pandey,
Joint Secretary,
Sixteenth All-India Oriental Conference,
Lucknow University.

Dear Sir,

I have received the Second Bulletin, and shall be able to attend the Conference.

I shall send a paper for the.....Section of the Conference, its title being.....
The paper together with its summary will be sent before the 15th August, 1951.

*I shall stay in the city and make my own arrangements for boarding and lodging.

Or

*I shall stay in the Delegates' Camp and join the vegetarian/non-vegetarian mess.

Or

*I desire to be accommodated in a hotel providing vegetarian/non-vegetarian diet. (*Mention name of the hotel if you have any preference*).

My Receipt No.....

Yours Truly,

.....

Date.....

Full Name.....
(In Block Letters).

Address.....
(In Block Letters).

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*Score out what is not required.

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(10) BULLETIN NO. 3.

## ALL-INDIA ORIENTAL CONFERENCE
## SIXTEENTH SESSION
## UNIVERSITY OF LUCKNOW.

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Bulletin No. 3. *1st September, 1951.*

1. As already announced in the Second Bulletin, the Sixteenth Session of the All-India Oriental Conference will be held at Lucknow under the auspices of the University of Lucknow on the 3rd, 4th and 5th of October 1951. You are cordially invited to attend and participate in the proceedings.

2. The inaugural meeting will be held in the Malaviya Hall of the Canning College of the University at 3 p.m. on Wednesday, the 3rd October. The Hon'ble Pt. G. B. Pant, Chief Minister of U. P., has very kindly consented to open the proceedings. Members are requested to be in their seats half an hour earlier.

3. All Sectional meetings, symposia, public lectures with lantern slides, Council meeting and the entertainment programmes will be held at the Canning College.

4. Arrangements for the Boarding and Lodging of the members, who have got themselves enrolled as full members, will be made in the Hostels of the University. Sectional Presidents also will be accommodated there. The members and the office-bearers of the Executive Committee of the Conference will stay at the Vice-Chancellor's Lodge. The General President has kindly consented to stay at the same place.

5. Members, who will stay in the camp, are requested kindly to intimate to us the date and the train by which they intend to arrive, before the 20th of September at the latest. Transport is being arranged for these members from Lucknow Charbagh Station to the Camp. Members are requested to bring light bedding with them.

6. The weather at Lucknow at the time of the Conference will be fairly pleasant. The temperature will be in the neighbourhood of 85°F.

7. Members, who have decided to stay in the city with friends, are requested kindly to make their own arrangements for transport from the Station to their destination. Our Volunteers will, of course, be at their service and help them as much as they can.

8. Members are requested to write directly to the Station Master, Charbagh Station, Lucknow, for reservation of their seats and berths on their return journey at least 15 days earlier. They are also requested kindly to communicate to us the date on which they intend to commence their return journey, so that we might inform the Railway authorities accordingly.

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9. Lady delegates, if they want to be accommodated separately, will be lodged in the Lady Kailash Hostel of the University.

10. Members of the Reception Committee (including the donors) and the local members of the Conference are requested kindly to arrange to get their packets, containing a badge, book of Summaries, invitation cards and entertainment passes from the office of the Conference in the Canning College on the 1st of October between 11 A.M. and 3 P.M. Members staying in the Camps will get their packets on arrival at the Camps. Members staying in the City with their friends may get theirs from the office of the Conference in the Canning College on the 3rd October between 10 and 11-30 A.M.

11. A trip to Bhadoi, a recently discovered historical site, may be arranged on the 6th October, provided about 75 members communicate their intention to join, before the evening of the 3rd October at the latest. The charges, including the charges for light refreshment at Bhadoi, will be Rs. 3/- per head. The journey will take one hour each way by Bus.

Prof. D. D. Gupta.
Syed M. H. Rizvi.
Dr. K. C. Pandey.
*Joint Secretaries.*

Prof. K. A. S. Iyer,
*Local Secretary.*
All-India Oriental Conference,
16th Session.

*N. B.*—All communications may kindly be addressed to Dr. K. C. Pandey, *Joint Secretary.*

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# THE ALL-INDIA ORIENTAL CONFERENCE

## SIXTEENTH SESSION

### B. Proceedings of the Session.

(1) MEMBERS OF THE EXECUTIVE COMMITTEE.

*President.*

Prof. K. A. Nilakanta Sastri, M.A.

*Vice-President.*

Dr. S. K. Chatterji, M.A., D.Litt.,
University of Calcutta,
Calcutta.

*Treasurer.*

M. M. Prof. V. V. Mirashi, M.A.,
Vishnusadan, Dharampeth,
Nagpur.

*General Secretary.*

Dr. A. S. Altekar, M.A., LL.B., D.Litt.,
Patna University,
Patna.

Dr. R. N. Dandekar, M.A., Ph.D.,
Bhandarkar Oriental Research Institute,
Poona—4.

OTHER MEMBERS OF THE EXECUTIVE COMMITTEE.

1. Dr. V. S. Agrawal, M.A., Ph.D.,
National Museum of India, Queensway, New Delhi.

2. Dr. S. K. Belvalkar, M.A., Ph.D.,
'Bilvakunja', Poona—4.

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3. Dr. N. P. Chakravarti, M.A., D.Litt.,
Adviser, Archaeological Department, New Delhi.

4. Dr. S. K. De, M.A., B.L., D.Litt.,
19—A, Chaudhuri Lane, Shyambazar, Calcutta—4.

5. M. M. Dr. P. V. Kane, M.A., LL.M., D.Litt.,
Angre's Wadi, Girgaum, Bombay—4.

6. Prof. D. D. Kapadia, M.A., B.Sc., I.E.S., (Retd.),
6 Staunton Road, Poona—1.

7. Prof. R. D. Karmarkar, M.A.,
'Damodar Villa', Poona—4.

8. Khwaja Muhammad Ahmed, M.A.,
Director of Archaeology, Hyderabad, Deccan.

9. Dr. R. C. Majumdar, M.A., Ph.D.,
Principal, College of Indology, Banaras Hindu University, Banaras.

10. Dr. K. M. Munshi, M.A., LL.B., D.Litt.,
111, Esplanade Road, Fort, Bombay.

11. Dr. A. D. Pusalkar, M.A., LL.B., Ph.D.,
'Usha', 118, Shivaji Park, Bombay—28.

12. Dr. V. Raghavan, M.A., Ph.D.,
University of Madras, Madras.

13. Dr. C. Kunhan Raja, M.A., D.Phil.,
University of Madras, Madras.

14. Prof. Vishva Bandhu Shastri, M.A., M.O.L.,
Sadhu Ashram, Hoshiarpur.

15. Dr. Sukumar Sen, M.A., Ph.D.,
University of Calcutta, Calcutta.

16. Dr. A. N. Upadhye, M.A., D.Litt.,
Rajaram College, Kolhapur.

17. Dr. P. L. Vaidya, M.A., D.Litt.,
Banaras Hindu University, Banaras.

18. Prof. H. D. Velankar, M.A.,
Wilson College, Bombay.

## (2) Sections—Presidents and Secretaries.

*General President.*

Prof. K. A. Nilakanta Shastri, M.A.

---

| SECTION. | PRESIDENT. | SECRETARY. |
|---|---|---|
| I. Vedic .... | Dr. Surya Kanta, M.A., D.Litt., D.Phil., Jullunder, E. Punjab. | Sri G. P. Dikshit. |
| II. Iranian .... | Sri J. C. Tarapore, M.A., LL.B., Bombay. | Maj. Canteenwala. |
| III. Classical Sanskrit .... | Prof. K. K. Handiqui, Vice-Chancellor, Gauhati University. | Dr. S. V. Singh. |
| IV. Islamic Culture .... | Dr. Vikramjit Hasrat, Nabha. | Dr. S. B. Samadi. |
| V. Arabic & Persian .... | Dr. W. Mirza, M.A., Ph.D., Lucknow University. | Dr. Nazir Ahmad. |
| VI. Pali & Buddhism .... | Dr. Malalasekera, University of Ceylon. | Sri C. D. Chatterji and Dr. Guenther. |
| VII. Prakrit & Jainism .... | Pt. Sri Sukhlalji, Ahmedabad. | Sri Nityanand Agnihotri. |
| VIII. History .... | Dr. B. Ch. Chhabra, Ootacamund. | Dr. R. K. Dikshit. |
| IX. Archaeology .... | Dr. Do. Do. | Sri K. D. Bajpai. |
| X. Indian Linguistics .... | Dr. K. Godavarma, University of Travancore. | Dr. S. P. Agarwala. |
| XI. Dravidian Culture .... | Prof. Vaiyapuri Pillai, Madras. | Dr. (Miss) Paranjoti. |
| XII. Philosophy & Religion. | Dr. P. C. Divanji, M.A., LL.B., Bombay. | Dr. (Mrs.) Dasgupta. |
| XIII. Technical Sciences & Fine Arts. | Dr. Moti Chandra, M.A., Ph.D., Bombay. | Sri Moti Lal Rastogi. |
| XIV. Hindi .... | Dr. Dhirendra Varma, M.A., D.Litt., Allahabad University. | Dr. K. N. Shukla. |
| XV. Urdu .... | Pt. Braj Mohan Dattatreya, Delhi. | Sri A. A. Saroor. |





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(3) DELEGATING INSTITUTIONS (THE FIGURES AGAINST THE INSTITUTIONS INDICATE THE SERIAL NUMBERS OF THE DELEGATES, AS GIVEN IN THE LIST OF DELEGATES AND MEMBERS, PRINTED SEPARATELY).

## I. GOVERNMENTS.

Government of India (43); Government of Uttar Pradesh (417, 333); Government of Hyderabad (295, 226, 318); Government of Rajasthana (347); Government of Madhya Bharat (375); Government of Bihar (53).

## II. UNIVERSITIES.

School of Oriental and African Studies, University of London; Yale University, New Haven (11); University of Paris (21); University of Bombay (142); University of Madras (66, 229, 243, 267, 292, 381, 439, 447); University of Poona (332); University of Allahabad (25, 37, 214, 329, 241); Maharaja Sayajirao University of Baroda (47, 393); University of E. Punjab (158, 246); University of Delhi (264); University of Calcutta (175); University of Aligarh (1); University of Saugar (433); University of Ceylon (233); University of Mayence, Germany; University of Agra (92); University of Gauhati (52, 199, 345); Annamalai University (4); Karnatak University (378); Patna University (53); University of Travancore (192); University of Nagpur (145); Osmania University (28, 236, 308, 450); University of Mysore (148, 152).

## III. COLLEGES.

Government College, Ludhiana (132, 185, 248, 428); Krishnanagar College, W. Bengal (72); Deccan College Postgraduate and Research Institute, Poona (102, 202, 237); L. D. Arts College and M. G. Science Institute, Ahmedabad (319); Ahmadnagar College, Deccan (89); D. A. V. College, Research Department, Lahore; Teachers Training College, Banaras Hindu University (337); Meerut College, Meerut (92); Ram Dayalu Singh College, Muzaffarpur (414).

## IV. OTHER INSTITUTIONS.

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1. Dr. B. R. Sharma: Sapta in Rg-Veda.
2. Sri C. G. Kashikar: An introduction to Bhāradvāja Pariśeṣasūtra.

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3. Sri G. B. Makoday: A sidelight on Maruts.
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6. Dr. G. V. Devasthali: Trisapta.
7. Dr. H. D. Velankar: Magician in the Ṛg-Veda.
8. Dr. H. L. Hariyappa: Vedic Legends (a critical review).
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7. Prof S. S. Malwad: Life as depicted in Vaddaradhane.
8. Sri K. Shama Bhat: Culture in Folk Songs.
9. Sri Vanilla Venkatesvara Sastrulu: Relation of Telugu to Sanskrit and other South Indian Languages.

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10. *Sri A. S. Nataraja Ayyar: Āpastamba Dharmasūtra and the Dharma portion of Tirukkural.

## XII. Philosophy and Religion Section.

1. Sri Adris Banerjea: Traces of Jainism in Bengal.
2. Sri Anant Lal Thakur: Ratnakīrti and his works.
3. Sri A. S. Nataraja Ayyar: The Jurist personnality in Hindu Law and its practical importance.
4. Dr. B. S. Agnihotri: A comparative survey of the Jain and the Gītā theory of karman.
5. M. M. Pt. Bisheshwar Nath Reu: युगानुरूप स्मृति और उसकी आवश्यकता।
6. Swami Bhumananda: Priority of the Rāmāyaṇa to the Mahābhārata.
7. Sri B. Tiwari: Śaṅkara, the reconciler.
8. Sri Bratindra Kumar Sen Gupta: The problem of perception in Advaita Vedānta.
9. *Dr. B. K. Kakati: The cult of Jagannath, the lunar origin.
10. Dr. D. V. Garge: Jaiminīya-Śabara and Nighaṇṭu-Nirukta.
11. *Prof. Dharmendranath Shastri: The distinction between Savikalpaka and Nirvikalpaka perception in Indian Philosophy.
12. Sri G. H. Bhatt: Vallabhācārya's Text of the Jaimini-Sūtras II. 1.
13. Dr. G. K. Bhatt: Interpretation of a verse in the Bhagavadgītā.
14. Prof. H. Goswami Vedantashastri: Philosophy behind Jayadeva.
15. Sri H. R. R. Iyengar: Vādavidhi and Vādavidhāna of Vasubandhu.
16. *Sri Hemachandra Joshi: An aspect of causality according to Udayanācārya.
17. Sri J. N. Banerjea: Myths explaining some alien traits of the North Indian Sun-icons.
18. Sri Jitendra Jetly: जैनाचार्याणां न्यायवैशेषिकग्रन्थेषु टीकाः।
19. Sri Kedar Nath Ojha: सान्वयवादः।
20. *Dr. K. C. Pandey: The Svātantryavāda of Kashmir and the Voluntarism of Schopenhauer.
21. Sri Lokanath Bhattacharya: Magic and Religion and its acceptance in Indian religious literature.
22. Pt. M. C. Krishnaswamy Iyenger: Sri Vaiṣṇavism and Bhagavān Sri Rāmānuja.
23. Dr. Mohan Singh: A new integral interpretation of Indian Philosophy.
24. Dr. M. G. Mainkar: Doctrine of Avatāra in Yoga-vāsiṣṭha and Bhagavad-gītā.
25. Dr. M. L. Roy-Chowdhury: The cult and god of Somnath.
26. Sri Narendranath Chowdhury: Lord Śiva.
27. Dr. N. M. Tatia: Āchārya Haribhadra's comparative studies in Yoga.
28. *Dr. P. C. Divanji: Karmayoga tradition.
29. Dr. P. M. Modi: Verses of the Gītā in which Śaṅkara finds Saṃnyāsa but which do not mention it.
30. *Dr. P. T. Raju: Vṛtti or Psychosis.
31. Pt. Raghunath Sharma: Vādatrayavimarśaḥ, (वादत्रयविमर्शः)
32. Sri R. Antoine: Religious symbolism in the Kauṣītaki Upaniṣad.

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33. Sri R. D. Karmarkar and Mrs. Oka: Was the Bhagavad-gītā known to the author of the Yogavāsiṣṭha ?
34. Sri Satyavinayak Tryambaka Kenghe: The Sāṃkhya theory of evolution.
35. Kumari Shyam Dulari Misra: Pañcaśikha.
36. Miss Sitalakshmi Bhat: A fresh approach to the Gītā.
37. Dr. (Mrs.) S. Das-Gupta: A study in Competitive Philosophy.
38. Dr. Veeramani Upadhyaya: Advaitism and Avidyā.
39. Dr. V. Paranjoti: The conception of God in Śaiva Sidhānta.
40. Sri Wilhelm E. Muhlmann: Problem der Religions-biologie der modernen Asiens.

## XIII. Technical Sciences Section.

1. Sri Adris Banerji: Treatment of Buddhacaritra in the Banaras School.
2. *Sri Asit Kumar Haldar: Indian Art and Ideology.
3. Dr. C. R. Naik: Introduction of Spectacles in India.
4. Sri Devi Shankar Misra: Prāṇaśakti.
5. Sri D. N. Shukla: Bhoja's contribution to Architecture (II) Bhavana-niveśa.
6. Dr. M. R. Majumdar: Two sculptures of Pārvatī as Śabara Kanyā from Western India.
7. *Sri P. Sambamurti: The Origin and Evolution of Geyanāṭakam.
8. *Dr. Priyabala Shah: Aiḍūka.
9. Sri R. P. Kangle: The Tulā in Kauṭilya's Arthaśāstra.
10. *Sri Ratan Chandra Agarwal: A study of Textiles and garments as depicted in the Kharoṣṭhī documents from Chinese Turkistan.
11. Sri Satish Chandra Guha-Thakura: Oriental Classification.
12. *Sri Sri Krishna Ratanjankar: Indian Music.
13. Dr. (Mrs.) Sumati Mutatkar: A short account of the development of Islamic Music.

## XIV. Hindi Section.

१. प्रो० आनन्दप्रकाश दीक्षित—कबीर का विरह और परवर्ती कवि।
२. *डा० केसरीनारायण शुक्ल—लोक काव्य का एक रूप—लावनी।
३. *श्री चन्द्रबली पांडेय—नागरी भाषा।
४. श्री जगदीश गुप्त—गुजराती कृष्ण काव्य में राधा की एक सखी राही।
५. श्री त्रिलोकीनारायण दीक्षित—संतों का काव्यादर्श।
६. श्रीमती पद्मावती शबनम—मीरा का पितृकुल।
७. श्री परशुराम चतुर्वेदी—चौरासी सिद्ध कौन थे ?
८. श्री प्रेमशंकर तिवारी—कामायनी में वर्णित जल प्लावन कथा के मूल स्रोत।
९. प्रो० भगवत दयाल वर्मा—केशव कृत जहांगीर जस चन्द्रिका।
१०. श्री रामाज्ञा द्विवेदी 'समीर'—अवधी के कुछ शब्द।
११. डा० रामकुमार चौबे—Three notes.
१२. श्री रामपूजन तिवारी—सूफीमत और भारतीय चिंता धारा।
१३. प्रो० वंशीधर विद्यालंकार—हिन्दी साहित्य की वर्तमान पुस्तकें।
१४. *प्रो० विश्वनाथप्रसाद मिश्र—प्राचीन हिन्दी कवियों की लोक दृष्टि।

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१५. *डा० विश्वनाथप्रसाद—भाषा का रागात्मक तत्त्व ।
१६. डा० ब्रजेश्वर वर्मा—वासुदेव कृष्ण ।
१७. श्री० विद्याभूषण विभु—भारतवर्ष की अभिधानाश्रित राजनीतिक प्रगति का रेखाचित्र ।
१८. डा० श्रीकृष्णलाल—सूर के जीवनचरित्र पर एक दृष्टि ।
१९. श्रीमती सरला शुक्ल—भ्रमरगीत की परम्परा ।
२०. *डा० हरदेव बाहरी—कबीर की वाणी में विदेशी शब्द ।
२१. श्री० हरिहरप्रसाद गुप्त—बैल ।
२२. श्री० हरिमोहनदास टंडन—हिन्दी के वैष्णव पद और संगीत ।

## XV. Urdu Section

1. Prof. B. D. Verma: Qaṣīda 'Ashūra in Nuṣratī's 'Ali Nāma.
2. *Sri Masihuzzaman: Meer as a Marsiya writer.
3. *Lt.-Col. Mirza Bismillah Beg: Amir-ullah Tasleem.
4. *Sri K. A. Farooqui: Some new material about Ghalib's Character.
5. Sri Satis Chandra Guha-Thakura: Roman versus Indic Alphabet and script for Urdu.

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## (7) Programme of the xvith Session.

Note 1. Members are requested to stand when the Hon'ble Chief Minister enters the Hall and remain standing until the Chief Minister takes his seat; and also to stand when he leaves the Hall.

„ 2. The Sectional Meetings, Symposia, Lantern Lectures, Meeting of the Council, and Entertainment Programmes will be held in the Canning College.

„ 3. The meetings of the Sections will take place in the rooms, allotted to sections, on Thursday the 4th and Friday the 5th October between 8-30 and 11-30 A.M. and between 1-30 and 4-30 P.M.

*Wednesday, 3rd October, 1951.*

| | | |
|---|---|---|
| 7 to 8 A.M. | .... | Morning Tea. |
| 8-30 to 10-0 A.M. | .... | Meeting of the retiring Executive Committee (V. C. Lodge). |
| 11-30 A.M. to 1-0 P.M. | | Lunch. |
| 3-0 to 5-0 P.M. | .... | Inaugural Meeting (Malaviya Hall). (1) The President's Procession (2) Prayer and welcome song (3) Inaugural address by the Hon'ble Pandit Govind Ballabh Pant, Chief Minister, U. P. (4) Address of welcome by Sri Acharya Narendra Deva, Chairman of the Reception Committee (5) Election of the President and messages (6) Presidential address by Prof. Nilakanta Sastri, M.A. |
| 5-15 to 6-15 P.M. | .... | AT HOME by the Hon'ble Chief Minister, on the Secretariat Lawns. |
| 7-0 to 8-0 P.M. | .... | Lantern Lecture by Khwaja M. Ahmad on Excavations at Panigiri (A. P. Sen Hall). |
| 8-0 to 9-0 P.M. | .... | Dinner. |
| 9-0 to 11-0 P.M. | .... | Sanskrit Drama 'Veṇīsaṃhāra, (Canning College). |

*Thursday, 4th October, 1951.*

| | | |
|---|---|---|
| 7-0 to 8-0 A.M. | .... | Morning Tea. |
| 8-30 to 11-30 A.M. | .... | Sectional Meetings. |

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*Sectional Presidential Addresses as follows:—*

| | | | |
|---|---|---|---|
| 8-30 to 9-0 A.M. | .... Vedic | .... Room No. | 17. |
| 9-0 to 9-30 A.M. | .... History | .... ,, ,, | 6. |
| 9-30 to 10-0 A.M | .... Linguistics | .... ,, ,, | 1. |
| 10-0 to 10-30 A.M. | .... Islamic Culture | .... ,, ,, | 2. |
| 10-30 to 11-0 A.M. | .... Arabic and Persian | .... ,, ,, | 18. |
| 11-0 to 11-30 A.M. | .... Technical Sciences | .... ,, ,, | 21. |
| 11-30 A.M. to 1-0 P.M. | Lunch. | | |
| 8-30 to 9-30 A.M. | .... Meeting of the Linguistic Society of India. | | |
| 1-30-to 4-30 P.M. | .... Sectional Meetings. | | |
| 1-30 to 3-0 P.M. | .... General Symposium on 'The place of classics in the system of National education'. | | |

*President.*

The Hon'ble Dr. Sampurnanand, Minister of Education, U. P.

*Speakers.*

1. Prof. Nilakanta Sastri.
2. Dr. R. C. Majumdar.
3. Dr. S. K. De.
4. Prof. P. V. Kane.
5. Dr. V. Raghavan.
6. Dr. S. M. Katre.
7. Sri K. C. Chattopadhyaya.

*Sectional Presidential Addresses as follows:—*

| | | | |
|---|---|---|---|
| 3-0 to 3-30 P.M. | .... Classical Sanskrit | .... Room No. | 5. |
| 3-30 to 4-0 P.M. | .... Philosophy and Religion | .... ,, ,, | 9. |
| 4-0 to 4-30 P.M. | .... Pali and Buddhism | .... ,, ,, | 14. |
| 4-30 to 4-45 P.M. | .... Group Photo. | | |
| 5-0 to 6-30 P.M. | .... AT HOME by Raja Ram Kumar Bhargava at his residence. | | |
| 6-30 to 7-30 P.M. | .... Lantern Lecture by Shri Krishna Deva, M.A., on the new excavations at Kumarahar. | | |
| 7-30 to 8-30 P.M. | .... Dinner. | | |
| 8-30 to 11-30 P.M. | .... Classical Music and Dance, (Canning College), | | |

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NOTE:—Before 6 P.M. on Thursday, the 4th October, 1951, General Secretaries Dr. R. N. Dandekar or Dr. A. S. Altekar or the Local Secretary, Prof. K. A. S. Iyer will receive nomination papers at the temporary Office at V. C. Lodge on prescribed forms (to be obtained from the office), for (i) Sectional Presidentships for the next session (as per rule 12 c), and for (ii) Membership of the new Executive Committee (as per rule 10, c, iii).

Members of the newly constituted Executive Committee, the Sectional Presidents of the Session concluding and such sectional presidents of the former sessions as may be present, elect the new Sectional Presidents. Members of the Council elect the new Executive Committee.

*Friday, 5th October, 1951.*

7-0 to 8-0 A.M. .... Morning tea.

8-30 to 11-30 A.M. .... Sectional Meetings.

*Sectional Presidential Addresses as follows:—*

| | | | |
|---|---|---|---|
| 8-30 to 9-0 A.M. | .... | Prakrit and Jainism | .... Room No. 3. |
| 9-0 to 9-30 A.M. | .... | Hindi | .... ,, ,, 19. |
| 9-30 to 10-0 A.M. | .... | Iranian | .... ,, ,, 4. |
| 10-0 to 10-30 A.M. | .... | Archaeology | .... ,, ,, 12. |
| 10-30 to 11-0 A.M. | .... | Urdu | .... ,, ,, 43. |
| 11-0 to 11-30 A.M. | .... | Dravidian Culture | .... ,, ,, 45. |

10-30 A.M. to 12-30 P.M Meeting of the Council. (Malaviya Hall).

11-30 A.M. to 1-30 P.M. Lunch.

1-30 to 4-0 P.M. .... Sectional Meetings.

1-30 P.M. .... General Symposium on 'Shaping and development of the national language'.

*President.*

Sir Hargovind Misra, Kt., O.B.E.

*Speakers.*

Dr. S. K. Belvalkar.
Dr. Mangaldeva Shastri.
Dr. Babu Ram Saxena.
Dr. Din Dayal Gupta.
Dr. Dhirendra Verma.

2-0 to 4-0 P.M. .... Meeting of the New Executive Committee. (A. P. Sen Hall).

4-0 to 5-0 P.M. .... AT HOME by Sir Hargovind Misra (Canning College).

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5-45 to 7-0 P.M. .... Concluding Session (Malaviya Hall).

7-0 to 8-0 P.M. .... Dinner.

8-30 to 11-30 P.M. .... Hindi Drama "Skandagupta Vikramāditya", (Canning College).

Exhibition of MSS, Paintings etc., has been arranged in the Tagore Library, Lucknow University and will be open between 12-30 and 5-30 P.M. from 3rd to 6th October 1951.

The following symposia will be held in the sections noted against them. The time will be announced by the Sectional Presidents:—

1. Republican clans in the time of Gautama Buddha .... History Section.
2. Relation between the Mitra Kings known from coins and the Sungas .... History.
3. Commencement of the Kushan era .... History.
4. Date of Nahapana .... History.
5. Contribution of Jainism to the main current of Indian Culture .... Jainism.
6. Vedic view of life .... Vedic.

*Saturday, the 6th October, 1951.*

7-0 to 8-0 A.M. .... Morning Tea.

8-0 A.M. .... Departure of Delegates.

8-30 A.M. to 2-30 P.M. Excursion to Bhadoi.

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## (8) Inaugural Address by the Hon'ble Pandit Govind Vallabh Pant, Chief Minister U. P. delivered at the Oriental Conference at Lucknow on October 3, 1951.

When Acharya Narendra Deva invited me to inaugurate this session of the Oriental Conference I was somewhat perplexed. The subject of Orientology was fascinating but I was reluctant to take up the time of eminent scholars who are specially qualified to deal with it. Being enveloped in the smoke and dust of political controversies, I cannot keep abreast of the researches and discoveries that are being continuously made in the various spheres of oriental knowledge. It is to me, nevertheless, both a pleasure and a privilege to have this opportunity of saying a few words of welcome to you on this occasion and wishing you godspeed in your deliberations. You need no assurance of the warmth of the welcome which I am extending to you on behalf of this State and also my own. Uttar Pradesh occupies a leading place in the history of the cultural evolution of our country and Lucknow itself has been the centre of culture which was characteristically catholic in character and still continues to retain its hold on the affections of many people in spite of various political, social and other changes.

As you all know, we have achieved our freedom only recently. The genius of our people could not blossom under the stranglehold of foreign domination. In a state of political bondage, India could not evidently enjoy cultural freedom in its real sense and one of the strongest impulses behind our freedom struggle was the belief that the achievement of political emancipation would again restore and revive the cultural soul of the nation. Political freedom should enable us to build the cultural life of our country upon a wise understanding of its past and also the urges of the present so that our people may rise to their full cultural stature.

Ever since the days of Macaulay, who poured contempt upon oriental literature and learning, our educational and cultural institutions have, for the most part, been modelled on the occidental pattern. In spite of the remarkable discoveries of Sylvain Lévi and other devoted orientalists, there is still widespread ignorance of the cultural eminence which India had attained in the olden days. No one can deny the practical utility of science and technology, or over-emphasise the need of our making the utmost use of modern discoveries in order to raise the standard of life of our people. But, while bearing this in mind, we have to remember that, in this world of to-day, which is for the most part wedded to the goal of material prosperity, it would be a tragedy if due attention were not paid to what is commonly called oriental culture.

This Conference will, I understand, be shortly divided into sections so that full attention may be devoted to the various aspects which come within its purview, such as Vedic and classical Sanskrit, Arabic and Persian, religion and philosophy, Pali and Buddhism, Prakrit and Jainism, Indian history, geography and folk-lore, anthropology and

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Archaeology, Technical Sciences, Islamic, Iranian and Hindi. This list is impressive and indicates to some extent the constituents of our real culture. Various regions have, besides their own languages, other distinctive features. In spite, however, of bewildering diversity, the process of synthesis which has been continuously at work has produced in our vast and ancient land an underlying uniformity which cuts across all differences of language and religion and which, if properly nurtured, will prove the strongest link in keeping our people united in spite of temporary aberrations. The best check of fissiparous tendencies is to be found in the true understanding of our basic culture. I have no doubt that your studies and researches will help to foster the growth of cultural unity without which political liberty remains a fragile plant and social life is deprived of its real elegance and zest.

Our culture is the result of the growth of centuries. Our civilization started in the Sind basin thousands of years ago. We had a number of Universities even in the hoary past and one of them, situated at Taxila near Peshawar, then, known as Pushpur, had 10,000 scholars. No one can exactly fix the age of the Vedas and the Upaniṣads, but that marvellous monumental work on grammar by Pāṇini was written as early as about 600 B. C. Our culture was, however, most virile when the process of fusion worked without hindrance in the congenial atmosphere of tolerance and comradeship. 'To know my country' wrote Rabindranath Tagore, 'one has to travel to that age, when she realised her soul and thus transcended her physical boundaries, when she revealed her being in a radiant magnanimity which illumined the eastern horizon, making her recognized as their own by those in alien shores who were awakened into a surprise of life; and not now when she has withdrawn herself into a narrow barrier of obscurity, into a miserly pride of exclusiveness, into a poverty of mind that dumbly revolves around itself in an unmeaning repetition of a past that has lost its light and has no message for the pilgrims of the future.' A broad outlook and respect for all faiths has been the bed-rock of Indian culture. Even in the vedic times there were definite epochs when the sanctity of the Vedas itself was questioned. At one stage Buddhism gained supremacy and became almost the religion of the Aryan masses. The Vedic religion was again rehabilitated in spite of the allegiance which the then rulers owed to the Buddhist faith. There are at least six schools of philosophy among the Hindus and some of them did not recognise any godhead and omnipotent creator of the universe. In the long history of India, nobody was ever burnt at the stake, drowned in the waters or buried underground for heresy or witchcraft. If there is any lesson written in indelible ink in the pages of the chequered history of India, it is that Indian culture can flourish only in the free atmosphere of religious tolerance, charity and magnanimity and when vitiated by the virus of blind fanaticism, it loses all its vitality.

Our cultural soul soared high when its wings were free. India was, for about a thousand years from just before and after the commencement of the Christian era, the effulgent centre radiating light in all directions. Indian culture then spread out to many lands and it has left indelible marks of the heights to which it had then risen in the neighbouring and even far-off countries. European historians have done scant justice to

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our culture, though antiquarians and orientalists have rendered very valuable service for which we have reason to be grateful to them. Only a few perhaps even among the educated section of our community are aware of the great eminence which India had then attained. India sent her missionaries to China and South Asiatic regions and Indian colonists then found their way to distant places like Java, Sumatra, Borneo, Siam, Cambodia, Indonesia, Formosa, Phillippine islands, and Celebes. The State organized these enterprises. The whole of South-east Asia received its cultural inspiration from India and for a thousand years, there was continuous intercourse between India and China. The Śailendra Empire of Srī Vijaya included in its heyday, not only Malaya and Ceylon, but also Sumatra, Java, Borneo, Phillippines and even Formosa. South India held the command of the seas and all trade and commerce was controlled by Indians. It is now accepted that even the culture of Greece owed a great deal to India and many unmistakable signs of the ancient civilization of India have also been noticed in recent years even in South America. The students of Indian Art have testified to its vital and flexible character. Plays like Mudrārākṣasa, Mṛcchakaṭika and standard works like Kauṭilya's Arthaśāstra prove that life was well ordered, society well regulated, free from taboos and inhibitions and every individual allowed max imum freedom to choose his own way of life.

What was the innermost core of our art of which inspiring remnants can still be seen with pride and awe, even if we leave out Mohenjo-Daro and Harappa, in Ajanta, Elephanta, Ellora, Sanchi and Taj Mahal? The answer to this is furnished by E. B. Havell in one of his books "The Ideals of Indian Art"—"Indian art is still a living thing with vast potentialities, of unique value not only to India but to all the world, .....That art influenced the great schools in China and Japan. It is not addressed to a narrow coterie for their pleasure and distraction, but was national in the true sense, designed with the intention of making the central idea of Hindu religion and philosophy intelligible to all." He ridiculed the theory that Hellenic thought first inspired the ideals of Hinduism. According to him "Indian art reached full expression in the Indian mind many centuries before the Roman sculptors cast Buddhist images in the temples and monasteries of Gandhara. Indian art was conceived when that wonderful intuition flashed upon the Indian mind that the soul of man is eternal and one with the Supreme Soul, the lord and cause of all things." Throughout all the many and varied aspects of Indian art, he writes, there runs a golden thread of Vedic thought, binding them together in spite of all ritualistic and dogmatic differences. India has always taught that truth is absolute and there are many ways of realising it. The native, intuitive genius of eastern Asiatic races finds its expression, not in idealism, but in naturalism. Not until Indian philosophy and religious thought penetrated into China, did Chinese art take wings and soar into a higher spiritual atmosphere. Indian thought takes a much wider and more comprehensive view of art than the Greek or Roman. Beauty, it says, is subjective not objective, not inherent in form or matter but belongs to spirit and is realisable only by spiritual vision. The true aim of the artist is, not to extract beauty from Nature, but to reveal life within life, the

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reality within unreality and the soul within matter. All nature becomes beautiful when the divine idea within it is realised. The Indian artist was to attain the highest power of artistic expression by Yoga, spiritual insight or intuition, rather than by observation and analysis of physical form and facts. Its main endeavour is directed towards the realisation of an idea reaching through the finite to the infinite. The whole spirit of Indian thought is symbolised in the conception of the Buddha sitting on his lotus throne, calm, impassive and with both mind and body raised above all intellectual and physical strife, yet filled with more than human power. It is the antithesis of the western ideal of physical energy, it is the symbol of the power of the spirit which comes through union with the universal soul. Joined with religious fervour was the intense feeling of reverence and love of nature. It shines out first in Vedic hymns which illumine the great epics and all the best Indian literature. The Gods loved to dwell on the wooded hill tops, green forest glades and cool mountain ridges where the weary soul could rest, sing and feel free. It is the firmly rooted belief in immanence of God which makes the Indian express fellowship with all created things.

During the last century, man's control over the forces of inanimate nature has increased with incredible speed, but man has acquired little, if any, increased control over the forces of his own nature. There is more of distrust and even hostility between the leading countries and nations to-day than at any time in the past. According to Will Durant, subtelty of thought has grown at the expense of stability of soul. Man has acquired an insight into the deepest strata of the soul and his knowledge is growing from day to day, but his heart and mind have not kept pace with the march of his intellect and so, in spite of our progress in the physical field, there is little of calm joy and real happiness. Science itself is changing and has no absolute value. Reason has its limitations. Art without science, according to Plato, is poverty, but science without art is barbarism. Nothing but beauty and wisdom, says the philosopher, deserve immortality. So the eternal verities have to be given the first place and the individual has to be in tune and harmony with the rest of the universe. "Seek ye first the good things of the mind," said Bacon, "and the rest will either be supplied or its loss will not be felt". Indian art was woven round these basic truths. The Orientalist has now to remove the crust and recover the suppressed soul, so that true art may thrive and serve its real purpose.

The oriental scholar has to understand and interpret the old in the light of the new. While making full use of the basic fundamentals of Indian art, he has to take note of the many and varied developments that have taken place in the modern countries and re-establish harmony among all, so that truth, beauty and wisdom may manifest themselves again in their fullest amplitude. While, however, fully recognising the achievements of our ancestors in literature and art, sculpture and painting, we should not forget that to-day we lag behind others in almost all respects. Considerable harm has been done by our tendency to seek satisfaction in the achievements of the past. It is,

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however, the future that is beckoning to us and we have to make our own contribution, according to the genius of our race, towards the building of a true and all-comprehensive culture. For this purpose, a new vitality has to be imparted to the study of orientology, so that it may capture the imagination of our renascent people and with the aid of all that is best in other cultures, lead us to regions where our ancestors could not reach owing to obvious limitations of their age. There are stirrings of a new life all over Asia. The nations of the East possess more or less a common culture and they should now co-operate so that the orient may again take the lead, bear the torch, illumine the soul, combine knowledge with wisdom, science with philosophy and peace with prosperity.

SATYAM ŚIVAM SUNDARAM.

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## (9) Address of Welcome by Acharya Narendra Deva Vice-Chancellor, University of Lucknow.

On behalf of the Reception Committee, it is my proud privilege to offer you a most cordial welcome to the XVIth All-India Oriental Conference.

Lucknow is not an ancient city and has no hoary traditions, but it does occupy a very important place in the social, political and cultural life of the State. Again, it is Lucknow where the two main streams of our cultural life have co-mingled with each other and as a result of interpenetration, has blossomed a new culture which is of unique character.

The foundation of the Conference thirty-two years ago signalised the fact that Indian scholars had attained the age of adolescence, that they had become conscious of their ability to take up their responsibilities for conserving our ancient heritage and transmitting it to future generations. They realised that they could stand on their feet.

This did not, however, mean that they did not recognize the value of co-operation received from outside. Research is always a co-operative effort and help received from all quarters should always be welcomed. But the primary responsibility is ours. All honour to those European scholars who showed us the way, trained many of our scholars in methods of modern research and did pioneering work of immense value. But it would be a matter of shame if we did not recognize our obligations and equip ourselves for discharging them.

The history of India is yet to be written. Much material has been accumulated as a result of the indefatigable labours of a band of devoted scholars, whose numbers are ever on the increase. But this material has to be handled with dexterity and care.

We do not want to sing the glories of our past. We want to know ourselves as we were in the past and as we to-day are. We do not want to cover up our defects and weaknesses. No nation is perfect. Even the most civilised nations of to-day have their weak points. There is no shame in acknowledging our faults and seeking suitable remedies to remove them. We also shall not be satisfied with a mere chronicle of wars and kings. The true history of India is a portrayal of the life of the people as lived in institutions which they built and reared.

Only a person who has no national prejudices, who is a seeker after truth, who has mastered the techniques of research, who knows the laws of social change, has a viewpoint of history and knows its methodology, can do justice to the task. We want a powerful and life-like picture with its lights and shades, a picture which stimulates our thought and inspires us to noble deeds and a determination to remove our imperfections. We do not want to omit any page of our history

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although it may be an ignoble page. We learn more by our failures than by our successes. We are lacking in self-knowledge and so long as we do not feel secure as regards the integrity of our national self, we can not take big decisions and risks and meet the challenge of our times. A nation that has no history of its own, that is, does not know itself, has lost its soul and can gain nothing from knowledge borrowed from others unless it recovers it. You will enter upon your labours and will review the work of scholars engaged in the various branches of Oriental studies. You will also renew your old contacts and make some new contacts as well. There is no doubt that the senior amongst you will welcome new scholars in your ranks and will offer them every encouragement and support, they may need.

I would request you to excuse us for our shortcomings. We know that our arrangements are far from perfect and that provisions which we have made for your comforts leave much to be desired. And I would like to assure you that we have been most anxious to make your stay as pleasant and comfortable as we possibly could.

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## (10) Presidential Address of Prof. K. A. Nilkanta Sastri, M.A., Retired Professor of History, University of Madras delivered at the All-India Oriental Conference XVI Session, University of Lucknow.

Fellow Delegates, Ladies and Gentlemen,

The Presidentship of the All-India Oriental Conference is a high academic honour. It is indeed the highest to which a student of Indian history and culture can aspire. I am very grateful to my collagues on the Executive Committee who have considered me worthy of a place in the succession of the distinguished scholars who have adorned the president's chair of this Conference. Conscious as I am of my failings and shortcomings, I hope these will be more than covered up by your hearty co-operation and that the work of this session will maintain the high level attained by its predecessors.

Since our last meeting at Bombay, the country has had to mourn the departure from our midst of two eminent spiritual leaders, both of whom chose to shed the peace and light of their being on South India in the latter part of their earthly existence, Ramana Maharishi at Tiruvannamalai, and Sri Aurobindo (Ghosh) at Pondicherry. The death of Prof. D. R. Bhandarkar at the end of May 1950, created a big gap in Indian scholarship by the removal of an experienced archaeologist and historian; he had fortunately completed his revision of the volume on Gupta inscriptions in Corpus Inscriptionum Indicarum and a valuable chapter on Aśoka and his successors for Volume Two, now in the Press, of the Twelve-volume History of India sponsored by the Indian History Congress and the Bharatiya Itihas Parishad. Prof. M. Hiriyanna of Mysore was first chosen by your Executive Committee as General President of this Conference, and they could not have done any better; but when the choice was communicated to him, he promptly wrote back declining the honour as the state of his health did not allow of his undertaking new responsibilities. But no one thought his end was so near; he passed away on the 19th September 1950. His *Outlines of Indian Philosophy* and *Essentials of Indian Philosophy* are proof of his profound scholarship and of the superb standards of precision and clarity he achieved in his exposition. He presided over the Philosophy section of this Conference in its Mysore Session. Quite characteristically, one of his last contributions was a paper on a "Neglected Ideal of life', in which he wisely develops and draws out the implications of the ancient adage *'nivṛttistu mahāphalā'*. Another former President of a section of this Conference, Prof. C. S. Srinivasachari passed away at the end of August last. I had the privilege of enjoying his friendship since 1911, and we met last in Mysore just a few days before his end which was sudden. He had been invited by the Mysore University to take up its chair in History; but that was not to be. He made a great name for himself as a teacher of history and specialist in modern Indian history; he was a member of the Indian Historical Records Commission and was President of the Hyderabad Session of the Indian History Congress. He was very sociable and many of his friends all over India feel keenly the loss which is still

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fresh. Among the well known Indologists of other countries, Mr. C. E. A. W. Oldham, C.S.I., F.R.G.S., long associated with the now defunct Indian Antiquary, passed away in November 1949. Prof. Sieg, Emeritus Professor of Sanskrit at the University of Gottingen, died at the ripe age of 85 on the 23rd January 1951. He was well known for his studies in the Rgveda, and latterly in the grammar and philology of Tocharian, a field in which he had the collaboration of Dr. Siegling till the latter's death in 1946.

I will make no attempt in this address to review the progress in Indology in its various branches in recent years. I expect that this task will be essayed by the Presidents of the fifteen sections of our conference who can do it each in his own branch with an intimacy of knowledge and expert touch which I cannot hope to emulate. I shall confine myself to general questions of common concern to the whole Conference.

This is our first meeting after our country became a Sovereign Republic under a constitution of its own choice. We are naturally impelled to set forth our hopes and aspirations and generally our reactions to the developments we see taking place around us. It is reasonable for us to expect that the wide range of humanistic studies in which we have a particular interest would receive adequate encouragement from the National Government. These studies are mostly concerned with the differentia of India's ancient culture, and their diligent pursuit on modern lines is a *sine qua non* of balanced progress in the future. We rejoice to see that, in the midst of many great and unforeseen difficulties, Government are pressing on with their programme of fostering and endowing scientific research in the country, and that well equipped National Laboratories are springing up in various parts of the country and large multi-purpose river projects are being put into execution. It is, of course, too soon yet to count the chickens, but with moderate good fortune, we may expect in a short time to have a fair number of them. But in our new and necessary enthusiasm for Science and Technology, we shall do well not to expect too much of them in the construction of the new order. India will lose much, and the world gain little, if we succeed in producing an Indian replica of British or American industrialism. I am not thinking so much of the perversions of Science which 'fanned by the crimson wings of war, threaten to exterminate civilisation and humanity. These, let us hope, may come under control if any success attends the present struggle to raise the moral standards of international conduct. I am thinking more of the ravages of scientific advance on 'peaceful' lines. My meaning is best expressed in the terms of a question which recently (1949) formed the subject of debate in one of the foremost institutes of Technology in the world, the Massachusetts Institute of Technology. The question was 'whether the problem of world production yielding at least a minimum living to the whole population can be solved, and whether man has so destroyed the resources of his world that he may be doomed to die of starvation.' This question reveals in a flash both the strength and weakness of present trends. That it thinks of world production as one whole is its strength; undoubtedly it is science that makes this possible and necessary. But the fear expressed in the latter part constitutes the seamy side which is no less due to science. That in the relentless pursuit to-day of increasingly higher standards in the means of

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living, as in those of killing, we are apt to jeopardize the future of mankind by a thoughtless and wasteful exploitation of natural resources is a stark reality. From this point of view, our retarded industrial development due to the incidence of foreign rule that has just come to an end is perhaps, by no means, an unmixed evil. For it gives us the chance to lay down and execute a balanced plan which would hold the scales even between town and country, and between machine and man.

The great drawback of factory labour is its monotonous and dehumanising character. The factory hand who tends a machine or waits on a carrying belt is a slave to its movements and a stranger to the ineffable joy that waits on the meanest achievement of a handicrafts man. Gandhiji's whole life was a protest, not against the machine as such, but against the utter domination of humanity by the machine. And in this respect as in many others, his was the true voice of India. He gave expression to the deep-lying hopes and aspirations of the Indian labourer. It used to be said not long ago that the Indian factory labourer was not machine-minded, and that he was an agriculturist at heart, ready to go back to his land at the earliest opportunity. But that is passing, if it has not passed, and a new class of factory labourers is coming up. It is now generally recognised that the Indian factory labourer, if he is given the training and the opportunity, is quite the equal of his peer in any other country. But the question is how far this remoulding of Indian labour to conform to its Western prototype should be allowed to go, and whether a healthy social tradition does not require a vigilant effort to check the intrusion of factory conditions into fields where they are not essential. This suggests a reflection on another aspect of the differences between the Eastern and Western outlook on life. Some would perhaps vary the terms and prefer to describe them as differences between the mediaeval and modern outlook on life. The change need not be resisted though the implication that whatever is modern should be taken to be better than all things mediaeval cannot pass unchallenged. The Western Economy of to-day is reared on the basis of the concept of a progressively increasing standard of life, of new wants springing up and clamouring for satisfaction as existing ones are satisfied. The basic ideal of our civilization, on the other hand, is that while we recognise the tendency of wants to grow, we should put a conscious restraint on their growth. The old adage runs:

na jātu kāmaḥ kāmānām upabhogena śāmyati, |
haviṣā kṛṣṇavartmeva bhūya evābhivardhate ||

Here again Gandhiji proclaimed his allegiance to this ideal by the stress he laid by his example and precept on simplicity of life. How easily the new ideal of unlimited self-indulgence takes hold of our minds every one can see on a little reflection. Our Railway workers and Post and Telegraph men are by all account among the fairly well paid classes of Indian labour; yet they are loudest in calling for a larger share of the national wealth being turned over to them, and do not hesitate sometimes to hold society to ransom.

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Speaking more generally, he who runs may see that we in India are in the midst of a moral crisis of the first magnitude. Political freedom for which we were struggling hard and which we thought was going to be long delayed, was practically thrust on us by the repercussions of the second World War, the swift decision of the British Labour Government to pull out of India, and its swifter execution by Mountbatten. The partition of the country into two States was, in the prevailing conditions, the inevitable price of freedom. But how are we facing the new tasks? Nature has been hard on us, but man has been even harder. Patriots who prided themselves yesterday on their sacrifices in the nation's cause are seen to-day assiduously trying to cash in on their patriotism from the places of power which they have reached. Controls and permits meant to promote the public good are turned to private advantage, and the daily administration of the country is being corrupted at its source. 'Profiteers and blackmarketers flourish to the detriment of the common man whom they cheat and rob, and of the Government whom they rob no less by their tax evasion. In fact we find some of the best brains of the country and retired officials of the highest rank ranged on either side in this business, some on the side of the tax-evaders, thinking and planning hard on their behalf and devising the cleverest ways of evasion, others on the side of government seeking to aid it in the detection of fraud. Obviously we are far from the Rāmarājya which Gandhiji identified in his dreams with an independent India.

We have lost touch with the best elements in our own tradition; we prate about science, democracy, and industry; we import enormous quantities of machinery which we are unable even to set up or keep in good repair, not to speak of making. We imagine we are progressing along Western lines, while in fact we are only copying some of their most glaring faults without any understanding of the enduring foundations of discipline, knowledge and character, which lie deep below the surface. The thinkers of the West have come to realise that 'their social and political institutions have failed to keep pace with material and technical change', that 'scientists should never underrate the deep-seated qualities of human nature', and that 'no technical knowledge can outweigh the knowledge of the humanities in the gaining of which philosophy and history work hand in hand.' This realization will doubtless lead them in good time to make the necessary adjustments in their scheme of studies and of life, and redress the balance in their own way.

Our inheritance of well founded, slowly developed codes of Satya, Dharma and Ahisṃā, shared still by millions of our countrymen, of religious toleration and social interdependence based on a philosophy of duties rather than of rights, are far more precious to us than anything which scientific Discoveries could bestow. It has been truly said that 'progress is sure and continuous in proportion as it depends upon the principle of tradition, *i. e.* in proportion as the gains of the past can be handed on and form a capital for advancing the operations of the future" We have indeed a great stock of traditional wisdom to draw upon, and it is not unknown to most of you that some acute thinkers of the West like Gerald Heard, Charles Waterman and René Guénon turn to Eastern literature and sociology for hints towards a better ordering of their atomized, chaotic society, Our Epics and Purāṇṇs are verit-

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able store-houses of wordly wisdom and social morality expressed in a form which attracted and engaged the common man, and constitute a standing refutation of the ignorant charge that the ancient sages and scholars neglected the education of the people. Sauti, the narrator of the Mahābhārata says of it:

Dharme cārthe ca kāme ca mokṣe ca Bharatarṣabha,

Yadihāsti tadanyatra yannehāsti na kutracit.

It has been within my personal knowledge that our illustrious countryman who created the Banaras Hindu University, Pandit Madan Mohan Malaviya, used to find the most opposite citations from the Great Epic to meet many situations which confronted him in the work of the University and elsewhere. It is not without significance that European scholars of repute have addressed themselves in almost every generation to fresh renderings and interpretations of Plato, Aristotle and other great writers of antiquity. They believe that their civilization is rooted in those classics and that the classics are susceptible of significant and varied applications in modern contexts. We owe a similar duty to our great books, and should set about creating conditions under which a fair percentage of our youth will get the chance of studying such books directly for themselves, and imbibe our national ideals of the fountain source. Sanskrit and its literature must gain a much larger place in courses of study for the young, and in the researches undertaken by maturer minds, not only in the humanities but in the applied sciences like medicine and astronomy, spheres in which we have ancient achievements which have been almost totally neglected and forgotten. I do not say these things in any revivalist spirit. To say that we must try and pick up the threads of our own tradition to ensure stability and continuity in our growth is not to imply that old ideas and institutions should be brought back to life. To say that we should recapture the outlook on life and its problems reflected in our ancient epics and lawbooks does not mean an advocacy of the restoration of varṇāśvama dharma, lock, stock and barrel, any more than the re-editing of Aristotle or Plato means to ask for the restoration of slavery or community of women. The very growth of society sets up new problems needing a re-thinking of old ethical ideas; nevertheless tradition, the mere contact with great ideas counts for much and is likely to inspire dormant ideals and aptitudes with fresh life and direct them along new channels. A hide-bound tradition can be a real barrier to progress and we shall do well not to forget this too.

When we come to think of it, there are really few things that are absolutely new in the world around us. When we find old Āpastamba laying it down as obligatory on the king to secure that no one in his country shall die of hunger, disease or inclemencies of weather, na cāsya viṣaye kṣudhā rogeṇa himātapābhyāṃ vāvasīded, abhāvād, buddhipūrvaṃ vā kaścit (Dh. S. II. 25. 11) or Manu (VIII. 418) advocating full employment for the working classes (Vaiśya and Śūdra) for the sake of social peace, we may begin to doubt if the concept of a welfare state

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is such a new thing after all, though we must readily agree that the range and constancy of its application is increasing day by day in modern times. Again, if the substance of democracy lies in toleration of differences of opinion, free consultation among all the parties and interest concerned before a specific line of action is decided on, we can say that these practices were most commonly observed in the daily life of villages and towns throughout India; this is borne out by numberless literary and epigraphical references belonging to all ages and all parts of the country; the survivals of these 'village republics' early in the nineteenth century attracted the attention and elicited the admiration of very able British Indian administrators like Elphinstone, Munro, and Metcalfe. True, this ancient and mediaeval democracy differed in its basic ideas from the modern type which had its genesis in the French Revolution; but its machinery included voting, elections, majority rule and the use of the lot under safeguards. I have often wondered if in our new constitution we could not have made our village the unit cell of our body politic and devised methods of associating the common citizen with the governance of the country more intelligently and effectively than by his being called upon to vote periodically for unknown candidates in enormous constituencies of an *ad hoc* character. And discerning observers will not fail to detect some incongruity between this way of working adult franchise with its prodigious electoral rolls and other handicaps of which no one has yet got a measure and the attempt to revive village panchayats proceeding in a more or less half-hearted manner in the different states of the Union.

India has most to gain for herself and for the world by maintaining her identity, the ethos of her own time-honoured culture, and by renovating its moorings in the basic values of Satya, Dharma, Ahiṃsā, Asaṅga and so on, which have been impaired, but by no means snapped by generations of foreign rule; she must regain her freedom of sprit, and seek out her own solutions of her problems, material and moral, instead of running after alien models or depending too much on foreign aid. A primary pre-requisite for such vital developments is the restoration of our classics to a place of honour in our educational system, and the planning and steady pursuit of their study and interpretation in the light of present requirements. This is work which can legitimately claim a larger measure of support from our present government than from its predecessor, and it is no small disappointment to us that our efforts in this direction have as yet borne no fruit. When we last met at Bombay in November 1949, we adopted a Resolution urging the Union Government to establish an All-India Indological Research Institute at a suitable centre at an early date, suggesting the appointment of a representative Committee to work out the details of a scheme for such an Institute and offering our full co-operation in the effort. The government were apparently impressed by our plea and appointed a Committee to go into the question. The Committee was to consist of the Director-General of Archaeology, the Director of National Archives, the Director of Anthropological Survey, two represntatives of the All-India Oriental Conference and the Secretary of the Ministry of Education as Chairman. But then some time later, to an enquiry when the first meeting of the Committee would be convened, our General Secre-

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tary got the answer that, owing to financial stringency, government had decided to dissolve the Committee. We may not underrate the financial difficulties of government, but may point out that these difficulties do not, as they should not, stand in the way of the pursuit of schemes, scientific and technical, considered essential, and that the uncceremonious abandonment of this particular proposal be speaks a radically unsound attitude to the important studies in which this Conference is most interested. Our Prime Minister and Minister for Education are eminent representatives of the best elements in modern Indian culture, and are known to be greatly interested in the promotion of cultural understanding among nations; is it too much to express the hope that they will take a personal interest in this large question of the proper organisation of our culture studies at government level and redeem the debt any government of the day, much more a new national government, owes to the Past of its country?

The collection and preservation of ancient manuscripts is another subject that requires to be handled at the Union Government level to ensure early action and proper co-ordination of the work done in different parts of the country. A modest resolution making concrete recommendations towards the establishment of a Manuscripts Survey of India along the lines of the other scientific departments of the Central Government has remained a dead letter. While on this topic I should invite particular attention to the considerable number of manuscripts in Indian Languages that have found their way to Europe in one way or other during the last two or three centuries. Mr. C.S.K. Pathy of the London School of Oriental and African studies has made a preliminary survey of these collections in England, and travelled to Holland, France, Germany and Portugal to gain a good idea of the condition and contents of the collections in those countries. He seems to have catalogued a few of them. He estimates that out of a total of 30,000 mss. over 5,000 have perished during the last 25 years in spite of special chemical treatment at regular intervals. He thinks that some of these mss. may contain works hitherto known only by name or even altogether unknown. As over 60% of these manuscripts are said to be in Tamil, and the rest in Telugu, Malayalam, Kannada and Persian, they may be said to lie in the field of special responsibility which the Government of Madras owes to South Indian literature and culture. That government has, in recent years, evinced a genuine interest in the manuscripts in its custody and embarked on a programme of publication of select manuscripts from the Madras Government Oriental Library and the Sarasvati Mahal Library of Tanjore. In many instances the editions cannot be said to satisfy modern critical standards, and there are signs of undue haste; but the effort is commendable, and we may hope for better standards of work in the future volumes of the series, as the scholars who are invited to the task of editing gain experience and develop a sense of craftsmanship. I would take this occasion to invite the particular attention of the Madras Government to the small but interesting problem of tackling the S. Indian mss. in Europe.

The fact that Sanskrit claims our first attention as it has furnished the groundwork of the schemes of our national development, by no

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means implies coolness or indifference to other Indian languages and their literatures. We group these other languages in convenient sections, and add one or two sections more according to the venue of our session, as we have added Hindi and Urdu sections at this session. Two problems of current interest press themselves on our attention, and I venture to set down here my own opinions on them without any suggestion that they should be agreed to by the Conference or indeed by any one else if they do not see reason to do so. The first is the question of medium of instruction in our Universities, which I take it, is the same as that of a common language for India for inter-state communication and for use in its legislatures, law-courts and so on. A friend of mine, a judge of the Madras High Court, once feelingly narrated to me how small he felt when he was in Japan some years back. As he was talking to fellow Indians from other provinces in English, one of his Japanese friends asked him if there was no Indian language in which all Indians could understand one another, and he naturally said there was none. Promptly the Japanese friend twitted him with the observation 'And you want to be an independent nation!' It is rather unfortunate that the recent Commission on University Education which, as may be expected, discussed the problem in all its aspects, should have left it in a state of amazing uncertainty, instead of giving the clear lead which their own conclusions in detail seem to warrant. They affirm that 'English cannot continue to occupy the place of State language as in the past' and concede that 'there is no other alternative but to choose a language spoken by a high percentage of the people of India. to give it the status of State language, and to develop it for the chosen task', and obviously Hindi, spoken and understood by more than 120 millions of our country 'has to fulfil this destiny.' Instead of drawing the natural conclusion from these propositions, they branch off into a discussion of the relative superiority of Indian languages, reach the findings that 'Hindi is the language of a minority, although a large minority', that 'while national needs compel the recognition of Hindi (Hindustani) as India's Federal language, it is difficult to assign to it the role played by English', they suggest that 'in the Federal Legislature the practice of International Conferences may be followed', and say finally: 'Although we recognise that in the near future the regional languages will be the media of instruction at all stages in all provinces, we consider it desirable that Universities should have the option to use the Federal language as the medium of instruction either for some subjects or all subjects'. Since I read these utterances of perhaps the strongest Commission of educationalists we can ever hope to assemble, I have often tried to convince myself that they may after all be right, and as often I have found it difficult to do so. Any change of this order is sure to be attended with difficulties, but they must be overcome here and now if a drift into chaos is to be checked. That English is going, if it has not gone already in large tracts of our country, is certain; but if we have a due regard for the unity of India, we shall have no hesitation in accepting Hindi without any reservation as the national language of the future, and consequently the medium of exchange for all advanced knowledge among the Universities and States of India. I may assure you that Hindi is making steady and silent progress in my part of the country also, and we may expect

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that if the Union government pursues a reasonably steady policy, the innate patriotism of the people and the real merits of the case will assert themselves in a short time.

The other problem touching our attitude to languages is the somewhat explosive one of linguistic provinces. It is not sufficiently recognised that there is a considerable volume of informed opinion in the country which sets its face definitely against this idea. This opinion which is held in private and often strongly exprsesed in intimate discussions, does not, for various reasons, find expression on public platforms. The point of view actuating this line of thought may be expressed somewhat like this. The past history of India contains an unmistakable caution against centrifugal forces being given free play. Unity must be the basic idea of all our political organisation, or our Union is apt to dissolve in disunion in course of time. As a practical proposition, we are not in a position today to create homogeneous linguistic provinces any more than we were some years ago to create a homogeneous Pakistan and Hindustan. The terrible lessons of the Partition, which was the necessary price of freedom from foreign rule, are still very much with us, and should serve as a stern warning against monkeying with boundaries. The Congress, as a national organization first, and latterly as a political party, does well to organize its activity as far as possible on a linguistic basis; but it made a mistake in promising that political boundaries would coincide with linguistic ones. This was clearly pointed out as the result of a searching enquiry conducted all over India by the Dar Committee which was appointed by the Congress government at the centre. The attempts to whittle down or modify the force of that conclusion were unfortunate. 'One Nation, One State' was the cry in the nineteenth century Europe, and what havoc it wrought History has recorded. Lord Acton, the wisest among the great historians of his time, passionately pleaded for multi-national states in which people of different nationalities will learn to rub off their angularities and live harmoniously together. Soviet Russia has problems of linguistic nationality similar to our own. How they are being handled there would become clear from the following extract from Prof. Sumner's *Survey of Russian History* (1944) : 'In fact the Soviet state has become a multi-national union rather than a federation of many nations. In glaring contrast with tsarism, the local languages, arts, and history of the Soviet peoples have been continuosly encouraged by every means; but for the last dozen years strictly within the limits of the Stalinist slogan "nationalist in form, socialist in content". This means very close control and extreme penalities for anything which might be interpreted as political nationalism'. Nehru is no Stalin, and there is no danger of Stalinism in India. Let us have Universities and culture centres for linguistic areas, and you know that much is being done already on these lines; and if in the course of natural growth we come by linguistic political units, well and good; but let us not force the pace in a false dream, create insoluble problems in the process, and bring about a waste of our slender resources in the multiplication of new capitals, cabinets, secretariats, legislatures and what not.

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Whether you accept this point of view or not, I hope you will pardon me this excursus into linguistic politics. I have already stated that I have no intention of reviewing the progress of Indological studies in detail. But before I conclude I should, with your leave, say a few words on some outstanding developments that have taken place since our last meeting. It is a matter for gratification that interest in Indian studies is once again reviving in Europe and America. The learned periodicals have resumed regular publication and international contacts and exchanges which had been rudely interrupted by the war and its aftermath are again waxing strong. I would mention in particular Prof. Ingall's book, *Materials for the study of Nāvya-Nyāya Logic* which forms Volume Forty of the Harvard Oriental Series; it brings together the results of a decade of study of a difficult subject, some of it carried on in India in the Calcutta Sanskrit college. A work of this nature sharply reminds us of the increasing rarity of the old time type of profound Pandit learning and of the steps that should be taken to conserve and develop by suitable means what remains of it. L.H. Gray's translation of the *Bhojaprabandha* "The Narrative of Bhoja" published last year by the American Oriental Society is a model of critical and sober handling of very elusive material which may well be followed by persons engaged in the publication of legendry lore as in the Madras Government Oriental series to which I have referred already. Here in India the Union Government have helped in the creation of a Professorship of Sanskrit in Teheran and have decided to send out a Professor of Indology to Indonesia. A college of Indology presided over by Prof. R. C. Majumdar has been started in the Banaras Hindu University, and a department of Indology has been opened this year in the University of Mysore, thanks to the munificence of His Highness the Maharaja of Mysore. Since the publication of Vol. I of the New Catalogus Catalogorum, which evoked an excellent reception from scholars as it deserved, further work has been steadily pursued under the competent and energetic guidance of Dr. V. Raghavan who informs me that good progress has been made in bringing together entries under all the remaining vowels, and that the critical task of preparing press copy of Vol. II beginning with ā is also proceeding side by side. This important work doubtless needs more resources in men and money than can be devoted to it by the unaided efforts of a single University. All honour to the University of Madras for having essayed this stupendous task under the impetus given by the late Mahāmahopādhyāya Kupppuswami Sastri, whose high standard of scholarship and precision is being ably maintained by his loyal disciple Dr. Raghavan. But to ensure the successful completion in a reasonable time of this comprehensive and critical Bibilography, systematic recurring aid should be forthcoming from the Central and Provincial governments, and perhaps also from the Unesco organisation. It is necessary that such aid should be offered early to the Madras University, rather than that it should wait for an application from that body. These observations apply in equal measure to the New Sanskrit Lexicon being prepared under the direction of Dr. S. M. Katre in the Deccan College Research Institute, Poona and to the Critical edition of the Mahābhārata of which more than one fasciculus has been published in the last year by the Bhandarakar Oriental Research Institute, Poona.

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The Vaidika Samśodhana Mandala of Poona which completed a critical edition of the Ṛgveda with Sāyaṇa's commentary in four volumes in 1946 are expecting to bring out very soon a fifth volume comprising the various indices of words, names, metres, verses and so on which would facilitate the use of the edition. They have well laid plans for an edition of the Taittirīya Saṃhitā in five volumes, and a Śrautakośa, an encyclopaedia of Vedic ritualism in four volumes. Baroda has adumbrated the plan of a critical edition of Vālmīki's Rāmāyaṇa on the lines of the Poona edition of the Mahābhārata. All these great enterprises deserve public recognition and support, and we wish them all godspeed. Mention must be made also of the recent publication of *The Divine Songs of Zarathushtra* by Prof. Irach J. S. Taraporewala, a fresh and comprehensive attempt to interpret the Gathas in the light of the Veda and unravel the true spiritual message underlying them. The long established and well known associations like the Royal Asiatic Society of Bengal, and the learned periodicals have been carrying on their wonted activities. One gets the feeling, however, a little too often that the standard of articles admitted for publication in our Quarterly Journals leaves much to be desired. The Oriental Research Institute, Mysore, formerly the Mysore Oriental Library, has been quite active in recent years under the superintendence of Sri H. R. Rangaswami Aiyangar who has published a number of important works on literature, religion and philosophy in its Sanskrit series and has at the moment no fewer than six different works under various stages of publication. The departments of research in languages, History and Philosophy in the various Universities have been doing good work on the whole. and I am glad to find Lucknow occupying a place in the front rank with Dr. Wazid Mirza's edition of *Khaza-in-al Futuh* for the Asiatic Society of Bengal, and Dr. K.C. Pandey's *Bhāskarī* Vol. II which continues his good work on the interesting but little studied subject of Kashmir Śaivism, and *Comparative Aesthetics* Vol. I.

This Conference has a vital interest in the progress of Indian Archaeology. And it views with some concern the handicaps under which the Government Department of Archaeology seems to have been functioning in recent years. Dr. Wheeler did good work in the excavation of selected sites and the training of younger men in up-to-date methods of excavation; but for the rest of it, he strangled epigraphy whose value for Indian history he had perhaps little chance of realizing, and conservation was totally neglected. The sphere of work of the Superintendents of Circles was unduly circumscribed and there ensued an undue centralization of excavation and publication. Publication has suffered most, because government presses which are flooded with political work have no time for academic publications, and the obstacles placed by finance and audit in the way of printing archaeological publications in private presses are said to be insuperable. Again, there is a besetting uncertainty of personnel even at the top which hampers steady planning and work. The problem of integrating the archaeological departments of former 'Indian States' with the Union department has apparently not been faced and solved. Above all, the budget of the department is totally inadequate; the allotment is so low as to leave little for field work of various kinds after the payment of salaries.

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The whole question deserves to be looked into at expert level, not by a hurriedly imported foreigner who knows little of our conditions and requirements, but by a body of knowledgable persons from within the country. The Standing Committee of the Central Advisory Board of Archaeology is ready to hand for the purpose. We are glad to note that the plan of bringing into existence a National Central Museum in different stages has gained the approval of the Finance Committee of the Legislature. We hope that nothing will happen to interrupt the execution of the plan hereafter, and that in the course of a few years we shall have a Museum which will be the equal of the best National Museums of the world.

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## 11. Minutes Of The Meetings.

### (A) Minutes of the Meeting of the Executive Committee.

A meeting of the Executive Committee of the All-India Oriental Conference was held at 8-30 A.M. on Wednesday, the 3rd October 1951, in the Vice-Chancellor's Lodge, University, Lucknow. The following members were present—

Prof. K. A. Nilakanta Sastri, (in the Chair) Dr. A. S. Altekar, Dr. S. K. Belvalkar, Dr. S. K. De, Prof. K. A. Subramania Iyer, Prof. D. D. Kapadia, Prof. R. D. Karmarkar, Khwaja Mohammed Ahmed, Dr. Sukumar Sen, Dr. A. N. Upadhye, Dr. P. L. Vaidya, Dr. A. D. Pusalkar, Dr. V. Raghavan, Prof. Vishva Bandhu Shastri, Prof. H. D. Velankar, and Dr. R. N. Dandekar.

(1) The minutes of the meetings of the Executive Committee held at Bombay on the 5th and 7th November 1949, were confirmed.

(2) The following resolution of condolence proposed by the Chairman was passed, all standing:—

Resolution I—"Resolved that the Executive Committee of the All-India Oriental Conference places on record its sense of deep sorrow at the sad demise of the following scholars who have passed away since the last Session of the Conference held at Bombay in November 1949.

(1) Sri Aurobindo Ghose, (2) Sri Raman Maharshi, (3) Srimant Bala Saheb Pant Pratinidhi, Rajasaheb of Aundh, (4) Dr. Batakrishna Ghosh, (5) Prof. M. Hiriyanna, (6) Dr. D. R. Bhandarkar, (7) Prof. Emil Sieg, (8) Prof. C. S. Srinivasachari, (9) Maulvi Mahesh Prasad, and (10) Sri Ajit Prasad Jain".

(3) Action taken by the office on the resolutions passed by the Conference at its Bombay Session (November, 1949).

Dr. R. N. Dandekar, the General Secretary, informed the Committee that two resolutions passed at the Bombay Session, namely, about (1) the Central Indological Institute, and (2) the Manuscript Survey of India were duly communicated to the Government of India. The General Secretary had further informed the Secretary to the Government of India, Ministry of Education, that, on behalf of the Conference, a deputation consisting of MM. Dr. P. V. Kane, Dr. S. K. Chatterji, Dr. C. Kunhan Raja, and Dr. R. N. Dandekar would like to wait upon the Prime Minister and the Minister of Education to explain to them the various implications of the resolutions, and had, therefore, requested him to fix up an appointment. After some time, the Secretary to the Government of India, Ministry of Education, wrote to the General Secretary saying that the Government were inclined to favour the establishment

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of the Central Indological Institute and that it was proposed to set up a small expert Committee to work out the details and frame a workable scheme. The Committee was to consist of (1) Educational Adviser to the Government of India (Chairman), (2) Director of Archives, Government of India, (3) Director General of Archaeology, (4) Director, Dept. of Archaeology, (5 & 6) two representatives of the All-India Oriental Conference, and (7) an official of the Ministry of Education (Secretary). The names of the representatives of the Conference were to be communicated to the Ministry at an early date. The President of the Conference thereupon nominated Prof. K. A. Nilakanta Sastri and Dr. R. N. Dandekar as the representatives of the Conference to serve on the Committee. No further action was, however, taken by the Government in this connection. The General Secretary, therefore, wrote to the Secretary, asking him when the meeting of the proposed Committee of experts would be convened. Thereupon, by his letter, dated 21st August 1950, the Secretary to the Government of India informed the General Secretary of the Conference that the Government had decided, having regard to the present financial stringency, to postpone consideration of the scheme for the setting up of the All-India Indological Research Institute, as also of the scheme regarding the Manuscript Survey of India.

Arising out of this information, the Executive Committee resolved to recommend the following resolution to the Council of the Conference :—

Resolution 2—"Resolved that the All-India Oriental Conference notes with satisfaction that the Government of India has recognised the necessity of establishing a central Institute for the promotion of Indian Culture and Indological studies. The Conference expresses its general approval of the idea of the Government to appoint a small experts' committee consisting of the Educational Adviser to the Government of India, Director General of Archaeology, Director of Archives Director of the Department of Anthropology and two representatives of the All-India Oriental Conference.

The Conference is, however, deeply disappointed to learn that the Government has postponed the appointment of the Committee as contemplated by itself owing to the financial exigency. It is absolutely necessary that the Central Indological Institute should start functioning at an early date specially in view of the growing demand abroad for proper knowledge of and training in Indological studies at this time. The Conference, therefore, urges the Government of India to appoint a Committee on the above lines so that the details of the scheme may be worked out and the idea of the Institute may assume a concrete form at an early date. The Conference further respectfully invites the attention of the Union Government to the resolution on the establishment of a MSS Survey passed in its Bombay Session (1949)".

(4) Dr. R. N. Dandekar then submitted the audited accounts of the Conference for the period of one year from 1st January 1950 to 31st December 1950. On a motion moved by Dr. Sukumar Sen and seconded by Prof. H. D. Velankar the following resolution was passed :—

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Resolution 3—"Resolved that the audited accounts of the Conference for the year 1950, as submitted by the General Secretary, be passed".

(5) On a motion moved by Dr. Sukumar Sen and seconded by Prof. H. D. Velankar the following resolution about the appointment of Auditor was passed:—

Resolution 4—"Resolved that Messrs. G. M. Oka and Co, Poona, be appointed the Auditors of the Conference, for the years 1951, 1952, and 1953, and that they be paid an honorarium of Rs. 25/- every year."

(6) On a motion moved by Dr. S. K. Belvalkar and seconded by Dr. S. K. De the following resolution was passed in connection with the investment of the General Funds of the Conference:—

Resolution 5—"Resolved that a sum of Rs. 12,000/- out of the General Funds of the All-India Oriental Conference be invested in 3½ per cent Government of India Ten Year Treasury Savings Deposits and that the bonds be purchased jointly in the names of the Treasurer, MM. Prof. V. V. Mirashi, and the General Secretary, Dr. R. N. Dandekar; and resolved further that MM. Prof. V. V. Mirashi (Treasurer) and Dr. R. N. Dandekar (General Secretary) be authorised to sell, endorse, transfer or negotiate Government securities for and on behalf of the Conference".

(7) On a motion moved by Dr. P. L. Vaidya, and seconded by Dr. A. N. Upadhye the following resolution was passed in connection with the appointment of Trustees of the Conference:—

Resolution 6—"Resolved that the consideration of the question regarding the appointment of Trustees be postponed for the present."

(8) Dr. R. N. Dandekar informed the Executive Committee that the tenure of Prof. K. A. Nilakanta Sastri, the representative of the All-India Oriental Conference on the Central Advisory Board of Archaeology, had expired in March 1951 and that the Ministry of Education had requested the Conference to nominate its representative for the third term of the Board. On a motion moved by Dr. A. S. Altekar and seconded by Dr. V. Raghavan, the following resolution was passed:—

Resolution 7—"Resolved that Prof. K. A. Nilakanta Sastri be renominated as the representative of the All-India Oriental Conference on the Central Advisory Board of Archaeology for the third term of the Advisory Board."

(9) Dr. R. N. Dandekar then reported to the Executive Committee the following progress made in the matter of the publication of the Proceedings of the earlier Sessions. (1) All the volumes of the Proceedings of the Nagpur Session have been duly published and are being distributed to Members (2) The local Secretary of the Darbhanga Session, Dr. Umesh Mishra, has informed the General Secretary of his inability to publish the second volume of the Proceedings of the Darbhanga

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Session (comprising addresses of the Sectional Presidents and the papers read in the various Sections). The First Volume of the Proceedings is published but not distributed to members (3) The volume of the Proceedings of the Bombay Session is published and is being distributed to members. The Executive Committee took a strong view of the failure of the Local Secretary of the Darbhanga Session to bring out the Second Volume of the Proceedings of the Darbhanga Session and called upon the General Secretary to ask for an explanation from the Local Secretary in this regard.

As proposed by the General Secretary the following resolutions were passed regarding the proceedings :—

Resolution 8—"Resolved that the Volumes of the Proceedings of the Nagpur Session of the Conference (1946) be together priced at Rs. 15/-".

Resolution 9—"Resolved that the Volume of the Proceedings of the Bombay Session of the Conference (1949) be priced at Rs. 10/-".

Resolution 10—"Resolved that the Central Office of the Conference do publish a Volume comprising the adresses of the Sectional Presidents and some select papers read in the various sections at the Darbhanga Session (1948) at a cost not exceeding Rupees 3,000 (to be spent out of the General Funds of the Conference) and that Dr. R. N. Dandekar be authorised to take all the necessary steps in the matter."

(10) On a motion, moved by Prof. K. A. Subramania Iyer the, Local Secretary, the following resolution was passed :—

Resolution 11—"Resolved that it be recommended to the Council that the following ten persons be co-opted on the Council of the Conference on behalf of the Local Committee :—

(1) Dr. D. D. Gupta, (2) Syed M. H. Rizvi, (3) Sri K. D. Tewari, (4) Dr. S. Misra, (5) Dr. A. N. Singh, (6) Prof. Kali Prasad, (7) Dr. Qanungo, (8) Dr. Nand Lal Chatterji, (9) Sri C. D. Chatterji and (10) Dr. Wahid Mirza."

(11) The General Secretary reported that Dr. H. D. Sankalia, President of the Archaeology Section and Dr. M. Nazimuddin, President of Arabic and Persian Section, were unable to attend the Lucknow Session. As proposed by him the following resolution was passed in this connection :—

Resolution 12—"Resolved that the Archaeology Section be combined with the History Section and that Dr. B. Ch. Chhabra (President, History Section) be requested to preside over the joint section. Resolved further that Dr. Wahid Mirza of the Lucknow University be requested to preside over the Arabic and Persian Section".

12. Dr. R. N. Dandekar reported to the Executive Committee that he attended the 22nd International Congress of Orientalists held at Istanbul (Turkey) from the 15th to the 22nd September 1951, as the

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Delegate of the All-India Oriental Conference. His report was, however, not ready since he had to attend the Lucknow Session almost immediately after his return to India. He informed the Committee that the report is being prepared and will be published, in due course, in the Proceedings of the Lucknow Session. Dr. R. N. Dandekar, however, drew the attention of the Committee to one resolution passed at the Istanbul Congress, namely, that relating to the establishment of the International Union of Orientalists. He suggested that the resolution might be considered by the Committee. It was the sense of the Committee that, in the absence of any written communication from the International Congress (which is expected), the consideration of the resolution be postponed.

(13) Dr. R. N. Dandekar placed before the Committee a letter, dated 2nd September 1950, from the Hon. Secretary, Indian Economic Association, asking the Executive Committee of the All-India Oriental Conference to consider the proposal for holding a joint Session of all the Conferences of Social Sciences. It was the sense of the Committee that such a joint Session would not be a practical proposition. The General Secretary was, therefore, asked to send a suitable reply to the Hon. Secretary, Indian Economic Association, in the light of the discussion.

(14) On a motion moved by Dr. S. K. Belvalkar and seconded by Dr. P. L. Vaidya, the Executive Committee resolved to recommend the following resolution to the Council for acceptance:—

Resolution 13—"Resolved that the All-India Oriental Conference holding its XVI Session in Lucknow in October 1951 notes with satisfaction the progress achieved by the Bhandarkar Oriental Research Institute of Poona in the publication of the critical edition of the Mahābhārata, India's great national epic, during the last thirty-two-years and is happy to be able unreservedly to endorse the opinion expressed by the resolution passed by the Indology Section of the XVII International Congress of Orientalists held at Oxford in 1928 and also subsequently by the Director and Principal Librarian of the British Museum in 1943 tregarding the great International importance of this undertaking and he eminently satisfactory manner in which the work is being carried out by the Institute following the highest tradition of critical scholarship.

The Mahābhārata, like Homer's Illiad or the Odyssey, is a part of world literature and the Conference wishes to draw particular attention to the fact that the Mahābhārata editorial board is a body of All-India scholars working in co-operation with an International Board of referees and also that the editor of one of the Books is an American scholar of repute who actually stayed in Poona for several months to complete his work.

The Bhandarkar Institute is a non-Governmental body devoted to the cause of Oriental Research and the work on the critical edition of the Mahābhārata is only one, though the most important and financially the most expensive one, of its several useful activities. A body of

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workers like the Bhandarkar Institute richly deserves adequate assistance from not only Indian but also international organisations. Already the British Academy of London has given it a small token grant; and the Mahābhārata Trust in Great Britain, which was originally raised to meet the cost of a proposed European edition of the epic, has, on more than one occasion, made grants to the Institute totalling pounds 2490 or nearly Rs. 40,000/-. The Bhandarkar Institute has uptil now raised and spent about Rs. 850,000 on this undertaking and has completed more than half of it. With adequate financial assistance, the Institute hopes to be able to complete the remaining portion of the epic during the course of the next decade. Under these circumstances, the Conference strongly recommends the work for more liberal patronage not only from the public, charitable trusts and several State Governments of India but also and more particularly from the International Organisations and charitable foundations, specially the UNESCO".

(15) On a motion moved by Dr. A. S. Altekar and seconded by Khwaja Mohammad Ahmed, the Executive Committee resolved to recommend the following resolution to the Council for acceptance:—

Resolution 14—"Resolved that the All-India Oriental Conference congratulates the Government of the State of Bihar on their starting four new institutions for the promotion of Oriental studies, the Mithila Institute for the promotion of Sanskrit Studies, the Magadha Institute for the promotion of Pali Studies, the Rashtrabhasa Parishad for the promotion of Hindi studies and the K. P. Jayaswal Research Institute for the promotion of Archaeological and Indological studies.

The Conference further welcomes the move of the Bihar Covern ment to start Archaeological explorations and excavations and the transslation of Tibetan books and Sanskrit Manuscripts from Tibet. It trust that these different institutions, which are opportune, well-conceived and calculated to further all round progress in Indology, will receive adequate all round co-operation and Patronage."

(16) On a motion moved by Dr. R. N. Dandekar and seconded by Dr. Sukumar Sen, the Executive Committee resolved to recommend the following resolution to the Council for acceptance:—

Resolution 15—"Resolved that the All-India Oriental Conference congratulates the Vedic Sanshodhan Mandal of Poona for completing the scholarly undertaking of a new edition of the Ṛgveda Saṃhitā with the Sāyaṇabhāṣya, the concluding 5th Volume of which, giving various indices, has been just published. The Mandala has been at this work for nearly quarter of a century and has incurred heavy expenses in that connection. The Conference trusts that the public and the Government will express their appreciation of the work of the Mandala by extending liberal patronage to it".

(17) On a motion moved by Prof. Vishva Bandhu Shastri and seconded by Prof. D. D. Kapadia, the Executive Committee resolved to recommend the following resolution to the Council for acceptance:—

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Resolution 16—"Resolved that the All-India Oriental Conference appreciates the perseverance of the Vishveshwaranand Vedic Research Institute, Hoshiarpur, in continuing work on the Vedic Word Concordance in 14 volumes in the midst of the extremely difficult situation arising out of its displacement from Lahore as a result of the partition in 1947. This laudable project, started in 1931, was commended to the patronage of the Government and the Public by this Conference in its Trivandrum Session in 1937. The International Congress of Orientalists, in its 21st Session held at Paris in 1948, also expressed the wish 'that the Indian Government, Universities, Societies as well as the scientific organisation of the world, interested in the progress of Indian Studies, will give to this enterprise all the moral and material help at their disposal'.

Five volumes out of the projected total of 14 have already been published. The Conference learns with great concern that, notwithstanding the support so far extended to it by the Union and State Governments in India and by the public, the Institute is finding its resources inadequate and may not be able to continue the work with expedition and efficiency without a larger measure of such support. The Conference expresses the hope that such further support will be forthcoming from the Governments and the public in India and from the UNESCO and other international organisations interested in the promotion of scientific and cultural research."

Sd. R. N. Dandekar.
*General Secretary.*

Sd. K. A. Nilakanta Sastri.
*Chairman.*

(B) Minutes of the Meeting of the Council.

A meeting of the Council of the All-India Oriental Conference was held at 10-30 A.M. on Friday, the 5th October 1951, in the Malaviya Hall, Lucknow University. The following members registered their attendance.

K. A. Nilakanta Sastri, S. K. De, Khwaja Mohammad Ahmed, V. Raghavan, A. N. Upadhye, A. D. Pusalkar, Sukumar Sen, S. K. Belvalkar, H. D. Velankar, R. D. Karmarkar, Vishva Bandhu Shastri, D. D. Kapadia, A. S. Altekar, J. M. Desai, J. M. Unwalla, J. M. Somasundaram Pillai, K. R. Venkataraman, Babu Ram Saksena, Aryendra Sharma, Hem Chandra Shastri, M. Ramarao, H. R. Agarwal, R. M. Shastri, V. P. Upadhyaya, C. G. Kashikar, V. M. Apte, N. A. Gore, Sibani Sen, R. C. Hazra, S. N. Shastri, P. M. Modi, I. J. S. Taraporewala, S. M. Katre, Subhadra Jha, R. G. Harshe, M. R. Majumdar, K. C. Chattopadhyaya, Shanti Bhiksu, Mohan Singh, N. D. Minochar Homji, M. F. Kanga, J. C. Tarapore, H. D. K. Mirza, M. S. Irani, H. L. Hariyappa, M. A. Mehendale, C. R. Devadhar, N. V. Vaidya, P. V. Bapat, M. D. Paradkar, R. R. Deshpande, H. C. Iyengar, Muni Jinavijayaji, C. Achyuta Menon, Mariappa Bhatt, M. R. Jambunathan, F. G. Natesa Aiyar, N. N. Chaudhary, P. C. Divanji, K. Godavarma, M. Krishnaswamy Iyengar, H. R. R. Iyengar, Suryakanta, S. K. Gupta, Jagannath, S. Venkatasubramania Iyer, J. S. Ramulu, S. P. Chaturvedi, H. L. Jain, and R. N. Dandekar.

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Professor K. A. Nilakanta Sastri, the President, was in the Chair.

(1) The minutes of the meeting of the Council of the All-India Oriental Conference held at Bombay on the 7th November 1949, were confirmed.

(2) Co-optation of local members: As proposed by Dr. R. N. Dandekar, the Council passed the following resolution:—

Resolution I—"Resolved that, as recommended by the Executive Committee the following ten persons be co-opted on the Council of the Conference on behalf of the Local Committee.

(1) Dr. D. D. Gupta, (2) Syed M. H. Rizvi, (3) Sri K. D. Tewari, (4) Dr. S. Misra, (5) Dr. A. N. Singh, (6) Prof. Kali Prasad, (7) Dr. Qanungo, (8) Dr. Nandlal Chatterji, (9) Sri C. D. Chatterji and (10) Dr. Wahid Mirza."

(3) The General Secretary reported that the following valid nominations were received by him in connection with the election of 18 members to the Executive Committee:—

H. R. Agarwal, Khwaja Mohammad Ahmed, A. S. Altekar, P. V. Bapat, S. K. Belvalkar, G. H. Bhatt, Mariappa Bhatt, S. K. Chatterji, K. C. Chattopadhyaya, S. P. Chaturvedi, N. N. Chaudhari, B. C. Chhabra, R. N. Dandekar, S. K. De, P. C, Divanji, K. Goda Varma, N. A. Gore, K. K. Handiqui, H. L. Hariappa, H. R. Rangaswami Iyengar, K. A. S. Iyer, Jagannath, H. L. Jain, M. R. Jambunathan, P. V. Kane, D. D. Kapadia, R. D. Karmarkar, S. M. Katre, R. C. Majumdar, V. V. Mirashi, Wahid Mirza, P. M. Modi, S. C. Nandimath, A. D. Pusalkar, V. Raghavan, N. Mallikarjuna Shastri, K. A. Nilakanta Sastri, Sukumar Sen, A. Siddiqui, I. J. S.Taraporewala, J. M. Unwala, A. N. Upadhye, P. L. Vaidya, Vishva Bandhu, H. D. Velankar.

The election of the 18 members of the New Executive Committee then took place. The President appointed Dr. M. R. Majumdar and Prof. R. R. Deshpande as Scrutineers for the election.

(4) On behalf of the Executive Committee, Dr. R. N. Dandekar moved the following resolution:—

Resolution 2—"Resolved that the All-India Oriental Conference notes with satisfaction that the Government of India has recognised the necessity of establishing a Central Institute for the promotion of Indian Culture and Indological Studies. The Conference expresses its general approval of the idea of the Government to appoint a small experts' Committee consisting of the Educational Adviser to the Government of India, Director General of Archaeology, Director of Archives, Director of Anthropology and two representatives of the All-India Oriental Conference.

The Conference is, however, deeply disappointed to learn that the Government has postponed the appointment of the Committee as con-

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templated by itself owing to the financial exigency. It is absolutely necessary that the Central Indological Institute should start functioning at an early date, specially in view of the growing demand abroad for proper knowledge of and training in Indological Studies at this time. The Conference, therefore, urges the Government of India to appoint a Committee on the above lines so that the details of the scheme may be worked out and the idea of the Institute may assume a concrete form at an early date. The Conference further respectfully invites the attention of the Union Government to the resolution on the establishment of a MSS. Survey passed in its Bombay Session (1949)."

The resolution was carried unanimously.

(5) On behalf of the Executive Committee, Dr. R. N. Dandekar moved the following resolution :—

Resolution 3—"Resolved that the All-India Oriental Conference holding its XVI Session in Lucknow in October 1951 notes with satisfaction the progress achieved by the Bhandarkar Oriental Research Institute of Poona in the publication of the Critical Edition of the Mahābhārata, India's great national epic during the last thirtytwo years and is happy to be able unreservedly to endorse the opinion expressed by the resolution passed by the Indology Section of the XVII International Congress of Orientalists held at Oxford in 1938 and also subsequently by the Director and Principal Librarian of the British Museum in 1943 regarding the great International importance of this undertaking and the eminently satisfactory manner in which the work is being carried out by the Institute following the highest tradition of critical scholarship.

The Mahābhārata, like Homer's Illiad or Odyssey, is a part of world literature and the Conference wished to draw particular attention to the fact that the Mahābhārata Editorial Board is a body of All-India scholars working in co-operation with an International Board of referees and also that the editor of one of the Books is an American scholar of repute who actually stayed in Poona for several months to complete his work.

The Bhandarkar Institute is a non-Governmental body devoted to the cause of Oriental research and the work on the Critical Edition of the Mahābhārata is only one, though the most important and financially the most expensive one, of its several useful activities. A body of workers like the Bhandarkar Institute richly deserves adequate assistance from not only Indian but also International organisations. Already the British Academy of London has given it a small token grant; and the Mahābhārata Trust in Great Britain which was originally raised to meet the cost of a proposed European edition of the epic, has, on more than one occasion made grants to the Institute totalling pounds 2490 or nearly Rs. 40,000. The Bhandarkar Institute has uptil now raised and spent about

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Rs. 850,000/- on this undertaking and has completed more than half of it. With adequate financial assistance the Institute hopes to be able to complete the remaining portion of the epic during the course of the next decade.

Under these circumstances the Conference strongly recommends the work for more liberal patronage not only from the public, charitable trusts and several State Governments of India but also and more particularly from the international organisations and charitable foundations, specially the UNESCO."

Speaking on the resolution, Dr. S. K. De said that, though he was entirely in agreement with the views expressed in the resolution, he thought that it was unnecessarily lengthy. He, therefore, suggested that it should be curtailed. Sri P. C. Divanji and Prof. K. C. Chattopadhyaya also expressed similar views. Thereupon, Dr. S. K. Belvalkar explained the reasons why the resolution was made so exhaustive. The resolution was then put to vote and carried unanimously.

(6) On behalf of the Executive Committee, Dr. R. N. Dandekar moved the following resolution :—

Resolution 4—"Resolved that the All-India Oriental Conference congratulates the Government of the State of Bihar on their starting four new Institutions for the promotion of Oriental Studies,—the Mithila Institute for the promotion of Sanskrit studies, the Magadha Institute for the promotion of Pali studies, the Rashtrabhasha Parishad for the promotion of Hindi studies and the K. P. Jayaswal Research Institute for the promotion of Archaeological and Indological studies.

The Conference further welcomes the move of the Bihar Government to start Archaeological explorations and excavations and the translation of Tibetan books and Sanskrit Manuscripts from Tibet. It trusts that these different institutions, which are opportune, well-conceived and calculated to further all round progress in Indology, will receive adequate all round co-operation and patronage."

The resolution was carried unanimously.

(7) On behalf of the Executive Committee, Dr. R. N. Dandekar moved the following resolution :—

Resolution 5—"Resolved that the All-India Oriental Conference congratulates the Vedic Sanshodhan Mandal of Poona for completing the scholarly undertaking of a new edition of the Ṛgveda Saṃhitā with the Sāyaṇabhāṣya, the concluding 5th volume of which, giving various indices, has been just published. The Mandala has been at this work for nearly quarter of a century and has incurred heavy expenses in that connection. The Conference trusts that the public and the Go-

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vernments will express their appreciation of the work of the Mandala by extending liberal patronage to it."

The resolution was carried unanimously.

(8). On behalf of the Executive Committee, Dr. R. N. Dandekar moved the following resolution :—

Resolution 6—"Resolved that the All-India Oriental Conference apreciates the perseverance of the Vishveshwaranand Vedic Research Institute, Hoshiarpur, in continuing work on the Vedic Word Concordance in 14 volumes in the midst of the extremely difficult situation arising out of its displacement from Lahore as a result of the partition in 1947. This laudable project, started in 1931. was commended to the patronage of the Government and the Public by this Conference in its Trivandrum Session in 1937. The International Congress of Orientalists, in its 21st Session held at Paris in 1948, also expressed the wish 'that the Indian Government, Universities, Societies, as well as the Scientific organisations of the world interested in the progress of Indian studies, will give to this enterprise all the moral and material help at their disposal.

Five volumes out of the projected total of 14 have already been published. The Conference learns with great concern that, notwithstanding the support so far extended to it by the Union and State Governments in India and by the public, the Institute is finding its resources inadequate and may not be able to continue the work with expedition and efficiency without a larger measure of such support. The Conference expresses the hope that such further support will be forthcoming from the Governments and the public in India and from the UNESCO and other international organisations interested in the promotion of scientific and cultural research."

The resolution was carried unanimously.

(9). Sri Muni Jinavijayaji moved and Dr. A. N. Upadhye seconded the following resolution :—

Resolution 7—"Resolved that the All-India Oriental Conference notes with satisfaction that the Government of Rajasthan has recently established at Jaipur the Rajsthan Puratatva Mandir for the study and research connected with the treasures of old MSS and collection of historical materials for which Rajasthan is so very well known. The Conference further hopes that all material of historical and literary importance in the private possession of the various princes of Rajasthan will be made readily availabe to scholars through this and similar other research Institutes."

The resolution was carried unanimously.

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(10). Dr. Malalsekera moved and Dr. P. V. Bapat seconded the following resolution:—

Resolution 8—"Resolved that the XVIth Session of the All-India Oriental Conference, feeling that the time is ripe for the co-ordination of Buddhist studies, which are being carried on in various parts of the world, and that such co-ordination can best be secured by the establishment of a Buddhist Academy, considers that Ceylon, both by reason of her historic associations and her position in the Buddhist world, is the suitable locale for such an Academy and recommends that the Government and the people of Ceylon take the initiative in this matter."

The resolution was carried unanimously.

(11). Dr. Babu Ram Saksena moved and Dr. Aryendra Sharma seconded the following resolution:—

Resolution 9—"Resolved that Hindi be recognised as a medium of expression for the papers contributed to and discussions held at the Conference."

After some discussion in which Prof. Sastri, Prof. Pachow Sri Casad and others participated, the resolution was carried unanimously.

(12). Dr. Hariappa moved and Prof. N. N. Chaudhary seconded the following resolution:—

Resolution 10—"Resolved that the All-India Oriental Conference urges upon the Ministry of Education, New Delhi, and the Departments of Public Instruction in the Provinces and States, to take all measures in their respective jurisdictions, to provide in the educational curriculum greater opportunities for the study of Sanskrit commencing even from the primary and secondary stages."

The resolution was carried unanimously.

(13) After a vote of thanks to the chair the meeting terminated.

Sd. R. N. Dandekar
*General Secretary.*

Sd. Prof. K. A. Nilakanta Sastri
*Chairman.*

The result of the election to the Executive Committee was announced at 1 p.m. The following 18 persons were declared to have been duly elected members of the Executive Committee of the All-India Oriental Conference:—

(1) R. N. Dandekar (63). (2) A. S. Altekar (54), (3) S.. K De (54), (4) V. Raghavan (48), (5) P. V. Kane (46), (6) K. A. Nilakanta Sastri (44). (7) S. K. Belvalkar (40), (8) H. D. Velankar (38), (9) S. M. Katre (35), (10) I. J. S.

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Taraporewala (32), (11) V. V. Mirashi (29), (12) S. K. Chatterji (23), (13) R. D. Karmarkar (26), (14) H. L. Jain (25), (15) R. C. Majumdar (25), (16) K. C. Chattopadhyaya (24), (17) A. D. Pusalkar (24), (18) A. N. Upadhye (22).

(The figure against the name indicates the number of votes recieved by each).

Sd. R. N. Dandekar
*General Secretary.*

Sd. K. A. Nilakanta Sastri
*Chairman.*

(C) MINUTES OF THE MEETING OF THE NEW EXECUTIVE COMMITTEE.

A meeting of the new Executive Committee was held at 2 P.M., on Friday, the 5th October 1951, in the A. P. Sen Hall, Lucknow University. The following members were present:—

R. N. Dandekar, A. S. Altekar, S. K. De, V. Raghavan, K. A. Nilakanta Sastri, S. K. Belvalkar, S. M. Katre, I. J. S. Taraporewala, R. D. Karmarkar, K. C. Chattopadhyaya and A. N. Upadhye. Prof. K. A. Nilakanta Sastri was voted to the Chair.

(1) Dr. S. K. Belvalkar proposed and Dr. S. K. De seconded the following resolution:—

Resolution 1—"Resolved that Prof. Dr. Suniti Kumar Chatterji, Calcutta University, be elected the General President of the All-India Oriental Conference."

The resolution was carried unanimously.

(2) Dr. A. N. Upadhye proposed and Dr. S. M. Katre seconded the following resolution:—

Resolution 2—"Resolved that Dr. P. L, Vaidya be co-opted as a member of the Executive Committee in the vacancy caused by the election of Dr. S. K. Chattarji as the General President."

The resolution was carried unanimously.

(3) Dr. S. K. De proposed and Dr. R. N. Dandekar seconded the following resolution:—

Resolution 3—"Resolved that Dr. A. S. Altekar be elected the Vice-President of the All-India Oriental Conference".

The resolution wrs carried unanimously.

(4) Dr. A. N, Upadhye proposed and Dr. S. M. Katre seconded the following resolution:—

Resolution 4—"Resolved that Prof. Vishvabandhu Shastri be co-opted as a member of the Executive Committee in the vacancy caused by the election of Dr. A. S. Altekar as the Vice-President."

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The resolution was carried unanimously.

(5) Prof. K. C. Chattopadhyaya proposed and S. K. De seconded the following resolution:—

Resolution 5—"Resolved that Dr. R. N. Dandekar and Dr. V. Raghavan be elected the General Secretaries of the All-India Oriental Conference."

The resolution was carried unanimously.

(6) Dr. A. N. Upadhye proposed and Dr. S. M. Katre seconded the following resolution:—

Resolution 6—"Resolved that Prof. Jagannath and Prof. D. D. Kapadia be co-opted as members of the Executive Committee in the vacancies caused by the election of Dr. R. N. Dandekar and Dr. Raghavan as General Secretaries."

The resolution was carried unanimously.

(7) Dr. R. N. Dandekar proposed and Dr. A. S, Altekar seconded the following resolution:—

Resolution 7—"Resolved that MM. Prof. V. V. Mirashi be elected the Treasurer of the All-India Oriental Conference."

The resolution was carried unanimously.

(8) Dr. A. N. Upadhye proposed and Dr. S. M. Katre seconded the following resolution:—

Resolution 8—"Resolved that Dr. Sukumar Sen be co-opted as a member of the Executive Committee in the vacancy caused by the election of MM. Prof. V. V. Mirashi as Treasurer".

The resolution was carried unanimously.

(9) Dr. R. N. Dandekar reported to the Executive Committee that an invitation was received by the All-Indla Oriental Conference from the Gujarat University, the Gujarat Vidya Sabha, and the Ahmedabad Education Society to hold its next Session at Ahmedabad under their joint auspices. After some discussion, the Executive Committee passed the following resolution:—

Resolution 9—"Resolved that the invitation received by the All-India Oriental Conference from the Gujarat University, the Gujarat Vidya Sabha and the Ahmedabad Education Society to hold its next, that is, the 17th Session, in 1953, at Ahmedabad under their joint auspices be thankfully accepted."

(10) Dr. R. N. Dandekar placed before the Executive Committee the letter received by him from Prof. H. A. Gibb, Oxford, in connection with the establishment of an International Union of Orientalists. On a

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motion moved by Dr. S. K. De and seconded by Prof. D. D. Kapadia, the following resolution was passed:—

Resolution 10—"Resolved that a Committee consisting of—

Dr. S, K. Chatterji, Prof. K. A. Nilakanta Sastri, Dr. R. C. Majumdar, Dr. S. K. Belvalkar and Dr. R. N. Dandekar be appointed to consider the proposal relating to the establishment of an International Union of Orientalists and make a report to the Executive Committee."

(11) A joint meeting of the Executive Committee and Sectional Presidents of the Lucknow Session and of the past Sessions was then held to elect the Sectional Presidents for the next Session.

Dr. R. N. Dandekar, the General Secretary, announced that, as only, one nomination each was received for the Presidentships of the following Sections, the persons so nominated are declared to have been elected unopposed.

Iranian: M. F. Kanga.

Arabic and Persian: M. G. Zubaid Ahmed.

Archaeology: Amalanand Ghosh.

Technical Sciences and Fine Arts: H. Goetz.

The General Secretary further announced that the following valid nominations were received by him in connection with the election of other Sectional Presidents:

| | |
|---|---|
| Vedic: | (1) Aryendra Sharma.<br>(2) Raghu Vira.<br>(3) V. P. Limaye. |
| Classical Sanskrit: | (1) N. N. Chaudhari.<br>(2) R. D. Karmarkar.<br>(3) A. D. Pusalkar.<br>(4) Jagannath.<br>(5) S. P. Chaturvedi.<br>(6) K. C. Pandey. |
| Islamic Culture: | (1) M. L. Ray Chaudhari.<br>(2) N. A. Nadvi. |
| Pali and Buddhism: | (1) N. K. Bhagwat.<br>(2) Jagdish Kashyap. |
| Prakrit & Jainism: | (1) Kamta Prasad Jain.<br>(2) Mahendra Kumar. |
| History: | (1) R. B. Pandey.<br>(2) Shriram Sharma.<br>(3) A. D. Pusalkar.<br>(4) U. N. Ghosh.<br>(5) Jagannath. |

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| | |
|---|---|
| Indian Linguistics: | (1) Aryendra Sharma.<br>(2) Ksitish Chandra Chatterji.<br>(3) C. R. Sankaran. |
| Dravidian Culture: | (1) C. Achyuta Menon.<br>(2) M. R. Jambunathan. |
| Philosophy & Religion: | (1) P. M. Modi.<br>(2) Mohan Singh.<br>(3) Hemchandra Shastri.<br>(4) Satkari Mookerji.<br>(5) K. C. Chattopadhyaya. |

The election for these Sectional Presidentships then took place. The Chairman appointed Dr. A. N. Upadhye and Dr. V. Raghavan as scrutineers. The following result of the election was declared by the General Secretary.

| | |
|---|---|
| Vedic: | Raghu Vira. |
| Classical Sanskrit: | R. D. Karmarkar. |
| Islamic Culture: | N. A. Nadvi. |
| Pali & Buddhism: | N. K. Bhagwat. |
| Prakrit & Jainism: | Kamta Prasad Jain. |
| History: | U. N. Ghoshal. |
| Indian Linguistics: | C. R. Sankaran. |
| Dravidian Culture: | C. Achyuta Menon. |
| Philosophy & Religion: | Mohan Singh. |

Sd. R, N. Dandekar,
*Gen. Secretary.*

Sd. K. A. Nilakanta Sastri,
*Chairman.*

## D: Opening Session.

The Opening Session of the Sixteenth All-India Oriental Conference was held on Wednesday, the 3rd October 1951, in the Malaviya Hall, Lucknow University. The Hon'ble Pandit Govind Vallabh Pant, the Chief Minister, Uttar Pradesh, arrived at 2-45 p.m. and was received by the Vice-Chancellor and Dr. R. N. Dandekar. After Dr. R. N. Dandekar had introduced the General President, the Sectional Presidents, and the Members of the Executive Committee of the Conference to the Hon'ble Chief Minister, all those persons formed the Presidential procession, which entered the tastefully decorated Malaviya Hall punctually at 3 p. m. The proceedings of the Inaugural Meeting commenced with the recital of Vedic mantras by Sri M. D. Trivedi and Pandit R. C. Pandey, after which the Jana Mana Gana and the Welcome Song were sung. Acharya Narendra Deva, the Vice-Chancellor of the Lucknow University and the Chairman of the Reception Committee, then delivered his welcome-speech and requested the Hon'ble Chief Minister to inaugurate the Sixteenth All-India Oriental Conference. After the Hon'ble Chief Minister's Inaugural Address, Dr. S. K. De formally moved and Dr. S. K. Belvalkar seconded the proposal that Prof. K. A. Nilakanta Sastri

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do preside over the Conference. Dr. De referred in glowing terms to the very valuable work done by Professor Nilakanta Sastri in the field of Indian History and allied subjects. The proposal was then accepted by the Assembly with loud acclamation. Prof. Nilakanta Sastri then delivered his Presidential Address. This was followed by the reading of messages by the Local Secretary, Prof. K. A. Subramania Iyer. Messages were received from, among others, Dr. Rajendra Prasad the President of the Republic of India, the Hon'ble Pt. Jawaharlal Nehru, the Prime Minister of India, the Hon'ble Dr. Abdul Kalam Azad, the Hon'ble Sri G. V. Mavlankar, His Excellency Raja Maharaj Singh, His Excellency Dr. K. N. Katju and His Excellency Sri M. S. Aney. After this, Dr. R. N. Dandekar moved, on behalf of the President, the following resolution of condolence.

> "Resolved that this Sixteenth Session of the All-India Oriental Conference, meeting at Lucknow, places on record its sense of deep sorrow at the sad demise of the following scholars who have passed away since the last Session of the Conference held at Bombay in November 1949.
>
> (1) Sri Aurobindo Ghose, (2) Sri Raman Maharshi, (3) Shrimant Balasaheb Pant Pratinidhi, Rajasaheb of Aundh, (4) Dr. Bata Krishna Ghosh, (6) Prof. M. Hiriyanna, (6) Dr. D. R. Bhandarkar, (7) Prof. Emil Sieg, (8) Prof. C. S. Srinivasachari, (9) Maulavi Mahesh Prasad and (10) Sri Ajit Prasad Jain."

The resolutoin was carried all standing.

Dr. R. N. Dandekar, the General Secretary, and Prof. K. A. Subramania Iyer, the Local Secretary, then made a few announcements regarding the work of the Session, after which the Opening Session was terminated.

R. N. Dandekar.

## E: Concluding Session.

The Concluding Session of the Sixteenth All-India Oriental Conference was held at 4-45 P. M. on Friday, the 5th October, 1951, in the Malaviya Hall, Lucknow University. Prof. K. A. Nilakanta Sastri presided.

(1) At the instance of the President, Dr. R. N. Dandekar, the General Secretary, made the following announcements—

(i) The following are elected the Office-bearers of All-India Oriental Conference:—

| | |
|---|---|
| *President:* | Dr. Suniti Kumar Chatterji, Calcutta. |
| *Vice-President:* | Dr. A. S. Altekar, Patna. |
| *Treasurer:* | MM. Prof. V. V. Mirashi, Nagpur. |
| *General Secretaries:* | (1) Dr. R. N. Dandekar, Poona.<br>(2) Dr. V. Raghavan, Madras. |

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*Other Members of the Executive Committee.*

(1) Dr. S. K. De.
(2) MM. Dr. P. V. Kane.
(3) Prof. K. A. Nilakanta Sastri.
(4) Dr. S. K. Belvalkar.
(5) Prof. H. D. Velankar.
(6) Dr. S. M, Katre.
(7) Dr. I. J. S. Taraporewala.
(8) Prof. R. D. Karmarkar.
(9) Dr. Hira Lal Jain.
(10) Dr. R. C. Majumdar.
(11) Prof. K. C. Chattopadhyaya.
(12) Dr. A. D. Pusalkar.
(13) Dr. A. N. Upadhye.
(14) Dr. P. L. Vaidya.
(15) Prof. Vishva Bandhu Shastri.
(16) Prof. Jagannath.
(17) Prof. D. D. Kapadia.
(18) Dr. Sukumar Sen.

(ii) The following persons are elected Sectional Presidents for the Seventeenth Session of the Oriental Conference.

| | |
|---|---|
| (1) Vedic | : Dr. Raghu Vira. |
| (2) Iranian | : Dr. M. F. Kanga. |
| (3) Classical Sanskrit | : Prof. R. D. Karmarkar. |
| (4) Islamic Culture | : Prof. N. A. Nadvi. |
| (5) Arabic and Persian | : Prof. M. G. Zubaid Ahmed. |
| (6) Pali and Buddhism | : Prof. N. K. Bhagwat. |
| (7) Prakrit and Jainism | : Sri Kamta Prasad Jain. |
| (8) History | : Dr. U. N. Ghoshal. |
| (9) Archaeology | : Sri Amalanand Ghosh. |
| (10) Indian Linguistics | : Prof. C. R. Sankaran. |
| (11) Dravidian Culture | : Prof. C. Achyuta Menon. |
| (12) Philosophy & Religion | : Dr. Mohan Singh. |
| (13) Technical Sciences and Fine Arts | : Dr. H. Goetz. |

(iii) The Executive Committee has thankfully accepted the invitation, received by the All-India Oriental Conference from the Gujarat University, the Gujarat Vidya Sabha and the Ahmedabad Education Society, to hold its next, i.e. the Seventeenth Session in 1953 at Ahmedabad under their joint auspices.

Dr. R. N. Dandekar then read out the resolution passed by the Council of the Conference at the Lucknow Session. Thereupon, Dr. A. S. Altekar made a few observations regarding the organization of the next Session. This was followed by Prof. Nilakanta Sastri's concluding address.

After the address, on behalf of the delegates, Prof. K. Chattopadhyaya proposed a vote of thanks to the Lucknow University, the Reception Committee, the Local Secretary, the Joint Secretaries, the Volunteers, and the Organisers of the Entertainments. Prof. N. N. Chaudhuri of Delhi seconded the vote of thanks with a speech in Sanskrit. Then, on behalf of the Local Committee, Prof. K. A. S. Iyer thanked all persons and institutions who helped the Committee in making the Lucknow Session the grand success that it was. The President then announced that the Sixteenth Session of the All-India Oriental Conference was dissolved.

R. N. Dandekar.

## THE ALL-INDIA ORIENTAL CONFERENCE, POONA, 4.

### 12. Statements of Accounts for 1949 and 1950

*Receipts and Payments Account for the year ended 31st December 1949.*

| *Receipts.* | | | | | *Payments.* | | | | |
|---|---|---|---|---|---|---|---|---|---|
| To Balance at commencement: | | | | | | | | | |
| With Imperial Bank of India, Amroti .... | Rs. 11,835-3-8 | | | | By remuneration to Mr. Deshpande .... | | Rs. 250 | a. 0 | p. 0 |
| With Dr. A. S. Altekar .... | 93-1-0 | | | | Postage & Stationery .... | .... | 154 | 10 | 6 |
| With P.C.C. Bk. Ltd. Poona | 8,432-10-1 | Rs. | a. | p. | Miscellaneous .... | .... | 39 | 9 | 0 |
| Cash on hand .... | 270-14-3 | 20,631 | 13 | 0 | Balance at close: | | | | |
| Sale proceeds of conference books from Bhandarkar Oriental Research Institute .... .... | | 1,233 | 2 | 0 | With Imperial Bank of India, Amroti, as per letter of Treasurer of 5/10/50 .... | Rs. 14,831-3-8 | | | |
| Life Membership .... .... | | 100 | 0 | 0 | With Dr. A. S. Altekar as per his letter dated 5-10-50 | 90-7-0 | | | |
| Donations from H. E. Governer of Bombay .... .... .... | | 300 | 0 | 0 | With P.C.C. Bank Poona .... | 11,268-7-10 | | | |
| Interest from P.C.C. Bank Ltd. Poona | | 50 | 0 | 0 | Cash in hand .... | 236-3-9 | | | |
| Balance of Banaras Session from Dr. Altekar .... .... .... | | 220 | 11 | 9 | | | 26,426 | 6 | 3 |
| Part payment of subscription of ordinary membership from Darbhanga Session .... .... .... | | 1,334 | 15 | 0 | | | | | |
| Contribution from Local Committee of Darbhanga Session for life members fees .... .... .... | | 3,000 | 0 | 0 | | | | | |
| Total .... | | 26,870 | 9 | 9 | Total .... | | 26,870 | 9 | 9 |

Audited and found correct.

G. M. Oka & Co., *Chartered Accountants.*

R. N. Dandekar,
*General Secretary.*



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## THE ALL-INDIA ORIENTAL CONFERENCE, POONA, 4

*Receipts and Payments Account for the year ended 31st December, 1950.*

| *Receipts-* | | | | | | | *Payments.* | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| To balance at commencement— | | | | | | | By Printing of Index Volumes at Trivandrum (advance) .... .... | | | | 4,113 | 14 0 |
| | Rs. | a. | p. | | | | (Includes Rs. 613-14-0 Honorarium to Venkateshwar for compilation). | | | | | |
| With Imperial Bank of India, Nagpur .... | 14,831 | 3 | 8 | | | | Railway freight, cartage etc. .... | | | | 110 | 2 0 |
| With Dr. A. S. Altekar | 90 | 7 | 0 | | | | Audit fees .... .... .... | | | | 25 | 0 0 |
| With P.C.C. Bk., Poona in S/A .... | 11,268 | 7 | 10 | Rs. | a. | p. | Clerks pay .... .... .... | | | | 250 | 0 0 |
| Cash in Hand .... | 236 | 3 | 9 | | | | Postage at Stationery .... .... | | | | 83 | 11 9 |
| | | | | 26,426 | 6 | 3 | Miscellaneous (Bank Charges) .... | | | | 0 | 10 6 |
| Life membership fees .... | | | | 700 | 0 | 0 | Balance at Close: | | | | | |
| Interest on Bank Account .... | | | | 50 | 0 | 0 | | Rs. | a. | p. | | |
| Subscription from Osmania University | | | | 500 | 0 | 0 | With Imperial Bank of India, Nagpur .... | 14,831 | 3 | 8 | | |
| Contribution of the Osmania University | | | | 500 | 0 | 0 | With Dr. A. S. Altekar | 5 | 0 | 0 | | |
| | | | | | | | With P. C. C. Bank in S/A .... .... | 8,404 | 6 | 4 | | |
| | | | | | | | Cash in Hand .... | 352 | 6 | 0 | | |
| | | | | | | | | 23,590 | 0 | 0 | | |
| | | | | | | | | | | | 23,593 | 0 0 |
| Total .... | | | | 28,176 | 6 | 3 | Total .... | | | | 28,176 | 6 3 |

Checked and found correct.

G. M. Oka & Co., *Chartered Accountants.*

R. N. Dandekar,
*General Secretary.*

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## 13. Symposia.

### (a) Symposium

on

"The Place of the Classics in the system of National Education".

On 4th October 1951, a Symposium on "The Place of the Classics in the system of National Education" was held in the Malaviya Hall, Canning College, Lucknow University, at 1-30 P. M. The Hon'ble Dr. Sampurnanand, the then Minister of Education, U. P., presided.

Prof. K. A. Nilakanta Sastri, the General President of the Conference opened the Symposium by pointing out the importance of Sanskrit for an understanding of Indian Culture and its roots and expressed the opinion that, by neglecting Sanskrit, the nation would only be harming itself.

Dr. S. K. De pointed out that Sanskrit does not yet occupy the position which is its due in the Indian Educational system. Sanskrit and other Ancient Indian Languages have a much closer connection with our day to day life than English can ever have. Unless the Governments give to Sanskritists their proper place in the various services and seek their collaboration on suitable occasions, people are not likely to take to the study of Sanskrit in sufficient numbers.

Dr. S. M. Katre drew attention to the fact that the development of the Modern Indian Languages depends on the extent to which they assimilate all the resources of Sanskrit.

Pt. Kshetresh Chandra Chattopadhyaya criticised the Government for the neglect of Sanskrit. Those Government officials who choose text books in Sanskrit and other Ancient Languages have little or no knowledge of these languages. Sanskrit is the only language which can establish a bond between Hindi, the national language and the other state languages. He also emphasised the importance of preserving the old tradition of Sanskrit learning and its followers.

Dr. C. Bulke said that he was astonished to find that students take their M.A. degree in such languages as Hindi without having any knowledge of Sanskrit. He was of the opinion that it was impossible to reach a high standard in these modern languages for one who does not know Sanskrit. Dr. Majumdar, Prof. V. Raghavan and MM. Dr. P. V. Kane also took part in the symposium.

In his closing speech, the Hon'ble Dr. Sampurnanand said that most of the speakers had rightly pointed out that Sanskrit should occupy a high place in the modern Indian system of education. If it does not do so now, it is because of the attraction, which scientific subjects have and rightly so, to modern young men. He drew attention to the steps which the U. P. Government have taken to preserve the traditional Sanskrit learning and to help its votaries to fight successfully the battle of life. In the end, he expressed his conviction that very soon Sanskrit will occupy its rightful place in the country.

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(b) Symposium

on

"The Shaping and Development of the National Language."

On 5th October 1951, a symposium on "The Shaping and Development of the National Language" was held in the Malaviya Hall, Canning College, Lucknow University, at 1-30 P. M. Sir Har Govind Misra, Kt. O.B.E. presided.

Dr. S. K. Belvalkar opened the Symposium by pointing out that whatever Indian culture he had inherited and absorbed was through the medium of Sanskrit and Marathi. Speaking as one whose mother-tongue is not Hindi but who accepts Hindi as the National Language, Dr. Belvalkar was of the opinion that Hindi would be acceptable to all the peoples of India only if it continues to be rooted in Sanskrit and also does not hesitate to absorb words from the other modern languages of India.

Pt. Kshetresh Chandra Chattopadhyaya said that Hindi has been proclaimed to be the National Language of India and nobody had any quarrel with that. The question that mattered was how this language is going to develop in the future. He said that a language cannot be bound by rules and regulations. It is the people as a whole who are responsible for its development. Unless Hindi remains linked with Sanskrit it will not be acceptable to the people as a whole.

Dr. Aryendra Sharma said since Hindi was proclaimed as the national language, the responsibility of Hindi scholars had increased. It is for them now to make it fit for all our national purposes.

Dr. Babu Ram Saksena, Head of the Department of Sanskrit, Allahabad University, said that the question of a national language had come before the Conference on previous occassions. But as Hindi has been proclaimed to be the national language, there was no more room for discussion on that point. Mahatma Gandhi had said on several occasions that English was necessary for international purposes, Hindi for inter-state purposes and one's own mother-tongue for use in one's own state. His plea before the inhabitants of all States would be to look upon Hindi as a language of India and work for its development.

Dr. Dhirendra Varma, Head of the Department of Hindi, Allahabad University, said that one should accept all those words which have become part and parcel of the Hindi language, no matter what their source was. One must be careful, however, not to distort the fundamental basis of the language. No political party or institution can shape the national language. That can be done only by the people as a whole.

Pt. Keshava Deva Shastri, speaking in Sanskrit, pleaded for the use of a Sanskritized Hindi.

The President, Sir Har Govind Misra read his address written entirely in Sanskrit. He said that if Hindi had not been proclaimed the national language, he would have pleaded that that honour should go to Sanskrit. He wanted to see all the important Sanskrit works translated into Hindi. That would be one way of working for the development of Hindi.

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(c) ADDRESS IN SANSKRIT BY SIR HAR GOVIND MISRA.

अयि समुपस्थिताः सभ्याः,

अद्य खलु 'राष्ट्रभाषायाः स्वरूपनिरूपणं तस्या उन्नयनञ्च' इति विषयमुद्दिश्य वर्तमानाया अस्याः परिषदः सकलशास्त्रार्थपारंगतविद्वज्जनालङ्करणीयाध्यक्षपदं स्नेहैकसमुल्लसितमानसैर्भवद्भिरहमधिष्ठापित इति महानयं मोदस्यावसरः। नातिमहता कालेन विषयोऽयमस्मद्देशीयानां स्वीयविचारचारुचिन्तामणिनिर्धूत-सकलजनमतिविभ्रमाणां पुण्यश्लोकानां विदुषां चिन्तनपदमस्ति।

सद्य एवास्माभिः श्रुतानि बहूनां विदुषां वक्तृणां मतानि यानि खलु सर्वथा मननयोग्यानि सर्वेषामादरणीयानि च। एवमेभिश्च पुरोगामिवक्तृमहोदयैः प्रश्नस्य प्रत्यङ्गविवेचने कृते न केनापि कथनीयेन भवितव्यम्, तथाप्यहमपि प्रश्नस्यावान्तरांश्यङ्गान्यधिकृत्य किञ्चिद् विवक्षुरध्यक्षपदात्तानि सर्वाण्युपसंहरन्निवात्मनस्तद्विषयिणीं विचारसरणिं प्रतिपादयामि।

'हिन्दी एवास्माकं राष्ट्रभाषा' इति नो नवनिर्मितेन राजविधानेन कृतायां घोषणायामसावेवास्मद्विवेचनीयविषयभूता। किन्त्वस्याः समुन्नयनार्थं सकललोक-प्रयोगव्यवहारागतप्रादेशिकरूपवैचित्र्यनिरासार्थम् एकरूपताप्रतिपत्त्यर्थं नानाविध-शास्त्रज्ञानविज्ञानगूढतत्त्वप्रकाशनक्षमदार्ढ्यसम्पत्त्यर्थं सामान्यतयाऽनेकासां भाषाणां विशेषतया आङ्ग्लसंस्कृतयोः नितरामपेक्षेति न शक्यते तत्त्वस्यापलापः कर्तुम्। इयं तावदस्माकं गीर्वाणवाणी अतिपुरातनवैदिककालात्प्रभृत्यद्यावधि, त्रिभी रूपैस्त्रीनपि लोकानभिव्याप्य सततं प्रवहन्ती भगवती पुण्यप्रभावा भागीरथी इवाविच्छिन्नविद्योतितदिङ्मण्डलायाः, ज्ञानोल्मुकेनोपहताज्ञानान्धकारायाः, दिगन्त-विश्रुतायाश्चास्माकं संस्कृतेः उद्गमयित्री। अत एव संस्कृतभाषाया अस्या वाङ्मयस्य च कश्चिदुपयुक्तोंऽशः सर्वेषु विद्यापीठेषु पाठ्यक्रमाङ्गत्वेन स्थापयितव्य इति मान्यता सर्वैरवश्यकर्तव्यतागौरवेण सनाथीकर्तव्या। कार्यमेतच्च न कदापि प्रयासक्षमशीलै-रस्माभिः तत्तत्प्रान्तीयशासनायत्तीकरणीयम्। अपि तु एतदर्थं स्वयमेव यतनीयम्, नो चेन्मद्रासप्रान्तीयराज्यमनुसृत्येतराण्यपि प्रान्तीयराज्यानि संस्कृतं सर्वथा अतिक्रम्य स्थास्यन्ति। एवमनुश्रूयते यन्मद्रासीयेन राज्येन स्वक्षेत्रप्रचलितासु विविधासु परीक्षासु संस्कृतमन्ततो यथाकथञ्चिदैच्छिकविषयत्वेन निर्धारितम्।

यदि चेदस्माकं राजकीयेन विधानेन राष्ट्रभाषात्वेन हिन्दी न निर्धारिता भवेत्, तदैषा गीर्वाणवाण्येव मया राष्ट्रभाषात्वेनानुमोदिता भवेत्। किन्तु हिन्दीभाषया एतत्पदलाभे संजाते, राष्ट्रभाषापाठ्यक्रमे संस्कृतस्यानिवार्यो निवेश एव कल्याणकृत्। असावेव निवेशस्तां हिन्दीं सकलप्रान्तीयभाषासंवादिनीं विधाय

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तेषु तेषु प्रान्तेषु तामुज्जीवयिष्यति । सर्वाः प्रान्तीयभाषा अपि संस्कृतवाङ्मय-ग्रथितकान्तिमण्डलमण्डितसंस्कृतेरक्षयं भाण्डारमाश्रित्यात्मोन्नतिं करिष्यन्ति, न त्वितरां काञ्चिद् भाषामाश्रित्य । अत एव ताः सर्वाः हिन्दीमपि सौदर्यस्नेहेनोररी-करिष्यन्ति । अत एव संस्कृतस्यानिवार्यविषयत्वेनाध्ययनक्रमे संनिवेशः कर्तव्यः ।

एतदनन्तरम्, साम्प्रतमाङ्ग्लभाषाया अध्ययनस्यापि महत्यपेक्षेति मे सर्वथा प्रतिभाति । एषा तु निखिलभूमण्डललब्धप्रसारा भाषा । आङ्ग्लभाषाभाषिभिर्ज-नैरस्माकं विचारसरणौ कश्चित् सर्वकालस्थायी ईदृशः प्रभावः स्थापितः येन बिना न वयमधुना आत्मोन्नतिं विधातुं शक्ताः । अस्माकं हिन्दीभाषाऽपि आङ्ग्लभाषातः बहुरूपतासमृद्धिं प्राप्स्यति । विशेषतयात्मनो गद्यरूपस्योन्नतिं तत एव करिष्यति । लघुबृहत्कथाख्यायिकाख्याननिबन्धपत्रलेखनपत्रकारिताप्रभृति-नूतनकाव्याङ्गानां समृद्धिस्तु तत एवादेया । अत एव महाविद्यालयेषु प्रत्यहम-पचीयमानं विद्यार्थिजनानामाङ्ग्लभाषाविषयकमनुरागं प्रति भवतः सर्वानुपस्थितान् सज्जनान् देवीश्च सावधानीभवितुं प्रार्थये । मन्मते तु भवत्वाङ्ग्लभाषाऽपि संस्कृतवत् अनिवार्यपठनीया ।

एतद्देशप्रसूतैर्बहुभिर्जनैराङ्ग्लभाषायां तद्वाङ्मये च इयदधिकारपूर्णं नैपुण्यं समधिगतम्, येन नैपुण्येन आङ्ग्लदेशीयविद्वज्जनपुरस्सरास्सर्वे पाश्चात्याश्चकित-चकिताः पश्यन्ति तन्मुक्तकण्ठं वर्णयन्ति च ।

सर्वश्री पं० मदनमोहन मालवीय, श्रीनिवास शास्त्रि, राधाकृष्णन्नमरनाथ झा, जवाहरलाल नेहरू प्रभृतयो पुण्यस्मरणाः जननायकाः स्वकीयेनौजस्विना वक्तृताप्रभावेणैतद्देशीयानाङ्ग्लदेशीयाँश्च समानमेव विगलितवेद्यान्तरसुखं गमयन्ति इति भवन्तः सर्वे जानन्ति ।

'यूनेस्को' नाम्नि विश्वसंस्थायां भारतीयजनैर्यत् कृतं तेन कृतेन यत्फलं करगोचरमभवदित्यत्रापि आङ्ग्लभाषा एव कारणम् । पाश्चात्यदेशान् प्रति इतः प्रस्थितेषु कतिपयेषु संस्कृतिप्रचाराभियानेषु सर्वपल्लीरदभूषितेन श्रीमता राधा-कृष्णन् महाभागेन यादृशं कृतित्वं लब्धं तत् सर्वेषां भवतां सुविदितमेव । अपरञ्च, अस्माभिः आङ्ग्लभाषानैपुण्येन विश्वस्मिन् या कीर्तिरधिगता सा अप्रयासमेव न हातव्या । अस्या अध्ययने लाभद्वयम् :—

( १ ) हिन्दीभाषायाः बाह्याभ्यन्तरसमृद्धिः ।

( २ ) सर्वराष्ट्रसंपर्कोपयोगिविचाराभिव्यक्तिक्षमत्वं च ।

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अतः भारतीयविश्वविद्यालयानाम् 'एम्० ए०, बी ए०' कक्षासु पाठितव्यविषय-सूच्यामस्यै ऐच्छिकविषयत्वेन पदमवश्यमेव देयमिति भूयोऽपि मयोच्यते ।

एतावति उक्ते कथं हिन्दीसंस्कृताङ्ग्लभाषात्रयस्याध्ययनं संभवितुं शक्नोति तेषु भारतभूखण्डेषु येषु हिन्दी नास्ति जनानां मातृभाषा ? इत्थमेव कर्तुं चेद्दुराग्रहः क्रियते तदा तु तत्तत्प्रान्तीयभाषाध्ययनसहकृतमुक्तभाषात्रयाध्ययनं तत्तत्प्रान्तीय-जनानां कृते वृथाखेदायासकरं भारभूतं च नूनमेव भविष्यतीति प्रश्नः लब्धावसरः। एवं भाषाचतुष्टयस्याप्यध्ययनं भवेच्चेन्न काचिद्धानिः । योरोपमहामण्डलान्तर्गतं स्विट्जरलैण्डाख्यं जनपदमुदाहरणत्वेन वर्तते । द्विचत्वारिंशल्लक्षजनाधिष्ठिते तस्मिन् देशे जनाः जर्मनफ्रेंचइटैलियनाङ्ग्लस्वस्वमातृभाषाद्यनेकभाषाः पठन्ति यथासुखम्। न च तासु खेदमनुभवन्ति । तत्रत्येषु पञ्चविश्वविद्यालयेषु संस्कृतमपि पाठ्यत इति सुबहुशः स्वयमेव मयावलोकितम् ।

स्वाधीनता हि नामातिदुर्लभं रत्नं यदस्माभिरचिरादेव समधिगतम्। तल्लाभैरात्मनः सनाथीकर्तुमविलम्बितं यतनीयम् । राष्ट्रभाषायाः स्वरूपनिर्धारणे तस्या उन्नयने च यानि कानिचिदायासकराणि खेदजनकानि विघ्नानि तानि सर्वथा सोत्साहं विजेतव्यानि। अतिभास्वरमतीतमविस्मृत्य महदुपकारकाय निखिल-विश्वसम्पर्कायापि चेष्टितव्यम् ।

हिन्दीभाषायास्तावत्प्रचारप्रसारावुद्दिश्य मया कानिचित्तत्साधकानि कर्तव्य-कर्माण्युपन्यस्यन्ते ।

प्रथमं तावद्धिन्दीभाषावाङ्मयस्य रत्नभूताः गोस्वामितुलसीदासाद्यनेक-महाकविग्रथिताः रामचरितमानसाद्यनेककाव्यनिबन्धाः सर्वासु प्रान्तीयभाषासु अनुवादसरण्या परिवर्तनीयाः । अनेनाहिन्दीभाषाभाषिणां जनानां मनसि तत्तन्मूलग्रन्थकृतेऽनुरागो महान् भविष्यति । एवं हिन्दीहृतचेतोभिस्तदध्ययन-लालसमानसैः सर्वैरपि जनैः हिन्दीप्रसारः स्वत एव भविष्यति । कयापि निखिलभारतीयसंस्थया संबद्धैर्बहुभिस्तत्तत्प्रान्तभाषातत्त्वविशारदैर्विद्वद्भिः कार्य-मेतदनुष्ठेयम् ।

( २ ) एतदनु, साङ्गोपाङ्गासु विविधासु भारतीयासु पुरातनीषु विद्यासु पाश्चात्यैरत्रत्यैर्विद्वद्भिः कृतानुसंधानकार्यविवरणरूपाणि बहूनि पुस्तकानि हिन्दीभाषया रचयितव्यानि। एवमकरणे न वयमन्ताराष्ट्रीयपत्रेषु मुद्रितानि विदुषां गवेषणात्मकनिबन्धजातानि समधीत्य नवनवज्ञानान्वितमात्मानं कर्तुं प्रभ-विष्यामः । विशेषतस्तु तुलनात्मकभाषाविज्ञानविद्यायां प्रत्यहं क्रियमाणानामनु-

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संधानकार्यपरंपराणां निर्विशेषसंकलनस्य महत्यपेक्षेति मे प्रतिभाति । अनेनैव नो गवेषणाकार्यं सुबहुशो वृद्धिं गमिष्यति ।

( ३ ) ततः, संस्कृतसाहित्यस्य रत्नभूतो ज्ञाननिधिः सर्वजनसुलभो भवेदिति सम्पादयिष्यमाणानि सर्वाणि संस्कृतग्रन्थरत्नानि हिन्दीभूमिकाव्याख्यायुक्तान्येव प्रकाशमानेयानि । नहि नः कस्मैचिदुपकारायाङ्गलभाषारचिते भूमिकाव्याख्ये । संस्कृतग्रन्थानां हिन्दीभाषयाऽनुवादस्य तु यथापेक्षमवश्यकर्तव्यता विद्यत एवात्र न कोऽपि प्रवर्तनामपेक्षते ।

( ४ ) अनन्तरम्—प्रमुखसंस्कृतग्रन्थानां कृतहिन्दीभाषानुवादव्याख्यानानां पुनर्मुद्रणस्य महत्यावश्यकता वर्तते । अनेन हिन्दी समृद्धिं गमिष्यति, विविधेभ्यः, काव्यगद्यनाट्याद्यात्मकाङ्गेभ्यश्च प्रेरणामाधारशिलारूपामादास्यति ।

उपनिषद्रामायणमहाभारतगीताभागवताद्यनेके ग्रन्थाः कालिदासबाणभवभूति-प्रभृतीनां शरच्चन्द्रकिरणावदातकीर्तिमण्डलमण्डितानां महाकवीनामुज्ज्वलं कविकर्म च निरतिशयानन्दस्य परां कोटिं कं सहृदयं न प्रापयन्ति । एते महानिबन्धाः हिन्दीभाषया भूयोऽपि सम्पादनीयाः ।

इति च एतावदेवोक्त्वा मया भूयोऽप्यत्रभवन्तोऽभ्यर्थ्यन्ते यदत्र उत्तरप्रदेश-राजधान्यां लक्ष्मणपुरेऽस्मिन्नगरे—यत्परितो हिन्दीभाषैव विराजते—कोऽपि स्थायी विद्वत्संघः समाधेयः य ईदृशेषु विचारं करोतु, तान् क्रियान्वितांश्च करोतु । एतस्मै कार्याय विदुषां विशेषसमवायोऽप्याकारणीयः । भारतीयसंस्कृतिनिधेः संरक्षका इवात्रभवन्तः एव सर्वे नो भारतस्य साँस्कृतिकभविष्यत्कालनिर्माणे समर्थाः । अतिभास्वरातीतसनाथा भवन्त एव केवलं नो भारतस्याऽधुनिकीमना-गताञ्च महत्तामाधातुं प्रभव इति मे निवेदनमिति शम् ।

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(c) Addresses of Sectional Presidents

# THE XVI ALL-INDIA ORIENTAL CONFERENCE

(*a*) Vedic Section.

## PRESIDENTIAL ADDRESS

*by*

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My first duty to-day—and it is a most agreeable one—is to express my sincere thanks to the Executive Committee of the All-India Oriental Conference for the honour they have done me by electing me as President of the Vedic Section. I can conceive of no Sanskritist's ambition, which ought not to be more than satisfied with the affirmation by such a learned body of his title to hold an office, which has been filled in the past by such scholars as my own teachers Professors Woolner and Sarup. And although when I remember that I am now in the chair here, which was once filled with so rare a distinction by these Indologists, I am painfully sensible that one who is not even worthy to be called a scribe has stolen into Moses's seat, yet I can honestly say that even in my career as a Hindi-man I have never wavered in my allegiance to the great sages of antiquity or ceased to take an active part in the progress of criticism and discovery which is every year throwing new light on their meaning and laying deeper and broader the foundations of their imperishable fame.

It is expected—and I was asked by your learned Joint Secretary, that I should pass in review the progress of Vedic studies since 1949, when we met at Bombay. But since there is not much progress in this particular field to report, it will be more to the purpose if I ask your patience for a few discursive thoughts on the progress of Vedic studies in general and some of the shortcomings and drawbacks that have, from the very start, vitiated them.

It was on February 2,1786 that Sir William Jones, the founder of comparative Sanskrit Studies made the following pronouncement regarding Sanskrit. He said that:—

(Sanskrit is) "more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either, yet bearing to both of them a stronger affinity, both in the roots of verbs and in the forms of grammar than could possibly have been produced by accident; so striking indeed that no philosopher could examine them all three without believing them to have sprung from some common source, which perhaps no longer exists".

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This revealing pronouncement created a stir in literary Europe and classical scholars took up Sanskrit studies—particularly Vedic—in right earnest in order to arrive at the origin of the Aryan race and its original home-land.

The first man to embark on this venture was Sir Henry Thomas Colebrook (born 1765). He studied the four Vedas and wrote about their *Ṛṣis* their schools and commentators, taking notice among the *Brāhmaṇas* of the *Aitareya, Śānkhyāyana* and the *Śatapatha*, the *Nirukta* and *Jyautiṣa*, various *Darśanas*, besides other topics of prime importance. He was followed by H. H. Wilson (born 1774), Anquetil Duperron (born 1731), Ram Mohan Roy (1774), F. Rosen (1805, *Ṛgveda Saṃhitā*), Louis Polley (*Upaniṣads*), A. Langlois (1784 *Ṛgveda* translated into French), A. Regnier (1804, Etudes sur 1' idiome des *Vedas* and *RV. Prātiśākhya* translated into French), Hoefer (1812, Über die Grammatik des Vedas), Stenzler (1807, *Grhyasūtrāṇi*), Benfey (1809, *Sāmaveda*, Accent and Grammar); Westergaard (1915 *Nighaṇṭu, Nirukta* and kindred literature) and F. Neva (1816, Etudes sur les Hymnes du *Ṛgveda*; and the *Ṛbhus*).

The cumulative researches of these pioneers culminated in the golden age of Indology in the all-comprehensive critical researches of Otto Böhtlingk, R. Roth, M. Müller and A. Weber.

Prof. Böhtlingk (1815) is so well known to us for his monumental Wörterbuch in seven volumes, which he began in 1852 and completed in 1875, a crowning example of the typical German industry and scholarship. We owe him also his famous *Pāṇini*, his translations of *Chāndogyopaniṣat, Bṛhadāraṇyakopaniṣat, Vasiṣṭha, Āpastambīya* and *Baudhāyana Dharmasūtras* and *Hiraṇyakeśin's Grhyasūtra*.

His friend and collaborator Rudolph Roth (1821)—for the two were called *Indrāvaruṇau*—gave us "Zur Litteratur und Geschichte des Veda", *Yāska's Nirukta* sammt den *Nighaṇṭu*, his acute notices of *Kāṭhaka* and *Maitrāyaṇī*, his *Atharvaveda* in collaboration with Whitney, his thought- provoking "Uber das Nirukta und die verwandte Litteratur mit einer Abhandlung uber die Elemente des indischen Accents", his famous Hymnen Sammlungen, in which he noticed not only the four *Saṃhitās*, along with their *Anukramṇis*, as well as *Sāyaṇa's* commentary on the *Ṛgveda* and *Ṣaḍguruśiṣya's* commentary on the *Anukramaṇis* of the RV., but also *Aitareya-Brāhmaṇa* along with its commentary, *Āśvalāyana's Śrauta* and *Gṛhyasūtra, Nighaṇṭus* and *Nirukta* with the commentaries of *Devarāja* and *Durga* the *Śikṣas* and *Chandas;* and, above all, his priceless contributions to the Wörterbuch in the form of exegetical material from the *Ṛgveda* together with his sharp but judicious criticism of *Sāyaṇa's* commentary thereon.

In close collaboration with Roth stood that true apostle of the Veda, I mean Prof. M. Müller (1823). Müller published the first volume of his great edition of the *Ṛgveda* in 1849, when he was hardly 26 years old—an example to emulate indeed—and completed it in 1873, just two years before the completion of the Wörterbuch. Not content

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with this he gave us his neat edition of the *RV. in Saṃhitā* and *Pada* texts, a Translation of the RV. hymns in the Sacred Books of the East (XXXII) and a History of Ancient Sanskrit Literature wherein he unfolded the fourfold division of the Vedic period into (1) *Sūtra* period 200 B. C. to 600 B.C.; (2) *Brāhmaṇa* period 600 B.C. to 800 B.C; (3) *Mantra* period 800 B.C. to 1000 B.C. and (4) the *Chandas* period 1000 B.C. to 1200 B. C; a mechanical and a very injudicious division indeed. Then follows an imposing series of revealing articles on diverse topics connected with Indology and other sciences, where Müller makes himself at home in less familiar epochs and in fields that had been less assiduously tilled, works in which he treats the classics with a larger outlook, in a more scientific spirit, with a quickened consciousness of their relations to other forms of knowledge and other departments of investigation; a method which reaches vital perfection in the all-pervasive critical and creative researches of Albert Weber (1825).

And if to Prof. Müller we stand indebted for his great edition of the *Ṛgveda*, we are beholden to Weber for his admirable *Yājuṣa* literature divided into three magnificient volumes: Vol. I The *Vājasaneyi Saṃhitā* in the *Mādhyaṃdina* and the *Kāṇvaśākhā* with the commentary of *Mahīdhara;* Vol. II. The *Śatapatha Brāhmaṇa* in the *Mādhyaṃdina Sakhā* with *Sāyaṇa, Harisvāmin* and *Dvivedagana* and Vol. III the *Śrautasūtra* of *Kātyāyana* with extracts from the commentaries of *Karka* and *Yājnikadeva.* These volumes were followed by "Zwei Sagen aus dem *Śatapatha—Brāhmaṇa* uber Einwanderung und Verbreitung der Arier in Indien nebst ein geographisch—geschichtliche Skizze aus dem Weissen *Yajurveda*"; Die Flutsage und die Sage von der Ubersiedlung des *Videgha-Mathava,* Von der *Sarasvatī* nach der *Sadānirā* in Lande der Kosala-Videha. Then he illumined the legends of *Cyavana,* and *Purūravas* and *Urvaśī,* and passing on to *"Vājapeya* and *Rājasūya"* gave us a neat little edition of the *Vājasaaneyi-Prātiśākhya.* Then follow his *Taittirīya-Saṃhitā;* Uber das *Kāṭhakam,* Zwei vediche Texte uber Omina und Portenta, Uber den Vedakalendar Namens *Jyautiṣam, Pratijnāsūtra,* Uber die Aufzahlung der fier Zeitmassè by Garga, Uber die Metrik der Inder, A translation of the Atharvaveda and his famous Vedische Beitrage, a series of articles on a large variety of Vedic topics; and was it not all so spontaneous, so very intuitive that he could say with Goethe: "Good ideas, which present themselves to us like free children of God and shout to us "Here we are"?

In 1853 Weber founded his Indische Studien, which could appear only in 9 volumes, incorporating his and his friends' original contributions to Indology. Very valuable writings of his on grammar, Accent, Indian History, Buddhism, Jainism, Iranian, Egyptian and Greek studies appeared in Indischen Skizzen and Indischen Streifen. Weber's Verzeichniss der Skt Handscriften has indeed immortalized him and we admire him no less for his astonishing researches in the realm of Prākṛtas.

This is not the time to estimate the depth and extent of these four scholars' involvement. This was indeed immense. They have all illuminated and interpreted with the vision and in the language of

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genius, the meaning of the ancient Indian world; and I can foresee no time, not even a distant time, when these pioneers will be superseded or their work will become outdated.

This golden spell of Indology then shades into A. Kuhn (1812) who gave us "Uber die *Bṛhaddevatā*, Zur ältesten Geschichte der indogermanischen Völker; Die Sprachvergleichung und die Urgeschichte der indogermanischen Völker and a great Zeitschrift, founded after his own name.

Prof. Monier Williams (1819) summarised into English the seven heavy volumes of the Wörterbuch and gave us glimpses of "Indian Wisdom". After Muir's (1810) "Original Sanskrit Texts" we come to Aufrecht (1822) who is remembered for his *Ṛgveda* edition in Roman Script and an admirable Catalogus Catalogorum. Whitney (1827), the friend of Roth and Weber and the pioneer and patron of Vedic studies in America was indeed a genius and we admire him for his *Atharva-Prātiśākhya, Taittiriya-Prātiśākhya,* his edition and translation of the Atharvaveda, his contributions to Vedic accent, his famous Oriental and Linguistic studies and his masterly articles on the native commentary on the AV., on the *Jaiminīya* and *Talavakāra Brāhmaṇa*, on the Lunar zodiac of India, Arabia and China and a large number of other writings on Vedic topics.

To Grassmann, the famous mathematician (1809) we owe a Wörterbuch zum RV. and a translation of the same, while A. Ludwig (1832) attempted a more sympathetic translation and explanation of the Text. After Zimmer (1814) and Bollensen (1809) comes Brunnhofer who is known for his partiality to Iran and Turan; for, he locates the Vedic Aryans not in India but in Iran through his masterpieces entitled (i) Iran und Turan: historisch-geographische und ethnologische Untersuchungen uber den ältesten Schauplatz der indischen Urgeschichte; (ii) Von Pontus bis zum Indus, (iii) Von Aral bis zum Ganga. These masterpieces were followed by "Urgeschichte der Arier in vorder-und-zentralasien", and his last work "Arische Urzeit, Forschungen aus dem Gebiete des ältesten vorder-und-zentralsiens nebst Osteuropa."

Then come Professors Eggeing, Windisch, Delbrück, Bloomfield, Lanman, Garbe, Geldner, Hillebrandt, Jacobi, Pischel, Simon, Macdonell, Keith, Speyer, Schroeder, Oldenberg, Winternitz, Wackernagel, Debrunner, Lüders, Caland, Thieme, and Wust and Swami Dayanand, R. L. Mitra, Sāmāśramin, S. P. Pandit. A. C. Das, Rajwade and Sarup, whose excellent researches are so well known to us.

This is not an appropriate time or place to discourse—as I might otherwise be tempted to do—on the lights and shadows of these scholars' performances. I have attempted this brief survey of the progress of Vedic studies mainly to provoke introspection and an enquiry as to whether we, in India, have made any advance on the work, so far done in:—

(a) Publication of new and improved Vedic texts;
(b) Interpretation of the Veda; and
(c) Investigation into the early history of the Vedic Aryans.

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I admit, that Sri Satavalekar's venture in the Vedic field is very admirable and his publications are characterized by neat printing and an attractive get up. But are they an improvement in quality? I am afraid, they are not; for a cursory comparison of his AV. edition with that of Whitney shows that he has, at places, corrected Whitney's edition into patent blunders. To cite just one example—AV. XII. I. a (e) reads:—*Sa no bhūmir goṣv apy anye dadhātu.* Satavalekar has corrected *anye* into *anne* and this is so found also in the Ajmer edition.

No discrimination is shown in ascertaining the position of prepositions and accent and not a single misprint or mistake of the previous edition has been corrected. This applies to the other texts published by him and also to the texts published by the Vedic Yantrālaya, Ajmer.

The magnificent RV. edition in four volumes published by Vedic Samshodhana Mandala, Poona has indeed met a growing demand of scholars and I am glad it has maintained status quo in quality with the great Oxford edition.

Valuable Vedic works have been published by the Royal Asiatic Society of Bengal and the famous Anandasrama Series, Poona, but the majority of these editions are uncritical as I have shown in my article 'Some dubious readings in the Veda' and as was suggested by my worthy predecessor Pt. Vishvabandhu in his Bombay Presidential address.

The Lahore School of Vedic Studies was doing excellent work before partition and we owe it various editions of the *Nirukta* and a magnificent edition of Veṅkaṭa's commentary on the RV. edited by Sarup, *Kāṭhakapiṣṭhala-Saṃhitā*, *Varāha sūtra* and a *Paippalāda* by Raghuvira, *ṚKtantra*, *Atharva Prātiśākhya*, *Kāṭhakasaṃkalana* and a *Kauthuma-gṛhya* by Surya Kanta and a *Nidāna Sūtra* by Bhatnagar.

A vast amount of Vedic literature is still lying buried in the form of manuscripts in different libraries of India and abroad and it should be our sacred duty to bring it to light and thus to resuscitate the mighty Vedic tree, whose four main branches, i. e, the RV, AV., YV. and SV were split up, in the words of Patañjali himself, into as many as 1130 branchlets.

Professors Rosen, Brunnhofer, Grassmann, Ludwig, Geldner and Macdonell have questioned the propriety of Sāyaṇa's claim as a reliable interpreter, while Professors Roth and Whitney have shown in detail as to how incredibly faulty, superficial and one-sided this association of Pandits, known as Sāyaṇa, in reality, was. In the introduction to my *AV. Prātiśākhya* I have listed more than 100 instances, where Sāyaṇa's AV. text is contrary to the majority of mss. and conflicting with the explicit statements of the *Atharva-Prātiśākhya*. In my article, "Is Sāyaṇa on the RV. identical with the commentator on AV." I have singled out the famous *Yamayamī-sūkta*, occurring in both the RV. and AV. and have shown as to how diametrically opposed to each other the two Sāyaṇas are. Even Yāska, the etymologist, often loses himself in the clouds of an antiquity that is really nothing but the image of his own

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sensibility in a philological mirror. Surely, then, an interpretation of the Veda in the light of classical Sanskrit alone is bound to be faulty and a recourse to an all-comprehensive comparative method becomes imperative.

But if a searching scrutiny into the Indian interpretation of the Veda reveals its manifold defects, I hold, the Western interpretation also is not altogether free from these; and a typical instance is Macdonell's interpretation of the famous *Nāsadīya Sukta*, where the learned interpretor obviously fails to sieze the vital point. And to those who insist on seeing a gradual development of philosophical thought in the Veda the very first stanza of the RV. becomes an enigma; for how can they visualize, at the very beginning of the Text, the material fire to be at once *purohita, Yajnasya deva, ṛtvik, hotā* and *ratnadhātama*, unless they come to see into Nature's breast and can individualize the different aspects of God in Nature and make Gods of them. An interpretation then, that does not attack the elusive word in its inmost depths had better not be attempted. For, what profit is that pedantry that wastes time in wrangling as to whether a given word in a given context is *gati* or *upasarga*, indulges in textual criticism, that is really trivial and revels in grammar—excavation that is prone to change but all the while fails to seize the vital idea, the real concept, the glorious vision, the superb picture or the zigzag streak of genius that is laid up in the holy word?

What wonder then if the Western scholarship has steadily refused to read in the Veda traces of the seers' faculty of observation and reasoning and has passed over in silence such a patent hymn as RV. I. 115, which purports:—

"Endless indeed is the shining might of his (Sun's) dark another, which the yellow ones (horses) bear together" (5) and have left unnoticed passsges like:—

शतारित्रां नावमा तस्थिवांसम् ।

सद्यो जंघामायसीं विस्पलायै धने हिते सर्तवे प्रत्यधत्तम् ॥

It is given, then, to such a scholar indeed, who is fully equipped with the modern critical method and is at once well-versed in the European classical studies as well as in our own speech, in its gradual evolutions down to-day, to attempt this eminent task; and my emphasis on knowledge of the last two is deliberate; for if the Homeric *"Oi mekhale porphurai"* satisfactorily explains the Vedic *"Saphavaj jarbhurīti"* our Hindi word *malaba* meaning "rubbish" alone can solve the word *malva*, occurring in the AV. and left with a query mark by Whitney in his translation. Such an interpretation of the Veda is the supreme need of the hour. Let us fulfil it and fulfil in time.

And with this we come to the third problem, i. e. the age and home of the Veda. Here again the straight line of argument should be like this: that the Veda is composed by the Aryans, that it is their earliest

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available record; and that there is a continuity of Vedic literature in India. In the Boghaz Koi records, dated 15th century B. C. the Hittite and Mitanni chiefs, enter into a peace treaty in the name of *Indra Varuna, Mitra* and *Nasatyas,* who are purely Indian according to competent authorities. Migrations of Indian Aryans towards west in pre-Christian times are well-attested, and it is just possible that the Indian Aryans reached Boghaz Koi region to settle there about 2000 B. C.

And here comes the Indus Valley hurdle. But even here a cursory comparison between the culture of the Veda and the one buried in the Indus Valley region reveals that while the former is, on the whole, agrarian, the latter is definitely a culture of city-states, in the words of Marshall, a culture of some present day working town of Lancashire. And even if the existence of extensive *purs* and "massive forts" in the Vedic times is acceded, the culture mirrored in the Veda can, by no means, be held to be so far advanced as that of cities like Lancashire. Scholars date the Indus Valley Culture between 3250 B.C. to 2750 B.C.; the Veda may, therefore, go back to say about 3800 B.C.

But then they assert that the Indus Valley Culture has nothing to do with the Aryans; that it was overrun by the Aryans about 1000 B.C. and that the age of the Veda must, therefore still remain fixed about 1000 B. C.

But the following points decide otherwise. There is an unmistakable affinity between Vedic mysticism and the Yoga, practised by *Śiva Prajāpati,* represented on the famous Indus seal; the Indian Aryan's taste for dice and board games is exactly the same, while identity of the wheeled vehicle, production of barley, taming the animals, including elephant and worship of *Śiva* and mother earth is patent, and that of horse a possibility. Prevalence of phallus worship in the Indus Valley region assures its posterity to Veda; and all this evidence taken together makes it probable that either the Indus folk themselves were Aryans or they had adopted the Aryan ways of life and that the Veda, representing an earlier phase of this culture may be anterior to it.

And if the Veda is the earliest record of the Aryans, and if it can be placed in the 4th millennium B. C. and if it has come down to us and to us alone in the world, its original home, and along with it the home of the Aryans themselves, must be sought somewhere in the north western India and not in Central Asia or in any part of Europe as has been till now attempted. A long series of western Pandits headed by Professors R. L. Lathom, L. Lindschmidt, Graf Gobineau, Posche, Karl Penka, M. Much, L. Weltman. L. Wilsens, Brunnhofer, E. Meyer, Hermann Hirt and Gunther have tried to locate it either in central Asia or in Europe, but none so far in India, and having once so presupposed they have, accordingly, traced the Aryan migration from West to East and have dated their entry into this country round about 1000 B. C. and this is the burden of most of the articles published in the magnificent Hirt Volume in 1938.

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This, then, is the line of argument I evolved in 1926, when I first read Sir John Marshall. I placed it before my friend Pt. Bhagavaddatta of the D. A. V. College, Lahore, and then before my revered teacher Dr. Sarup, who later on accepted and advocated it. In the introduction to my *Kāṭṭhaka Samkalana*, I have worked in this direction, and I am glad that Dr. Pusalkar and some others have agreed with us in this.

And now a word about the present Vedic Studies. They are virtually dead in Europe, except in Paris, where our friend Prof. Renou is still carrying on and has only recently given us a sample of that Vedic interpretation which we are so eagerly after (Bharatiya Vidya Vol. X). Endowed with a critical and constructive attitude Prof. Renou has tried here to widen himself to be one with the Vedic seers and has fused into RV. I, 152 a unity, a purpose that is divine indeed.

In our own country mention may be made of Professors M. D. Shastri, R. N. Dandekar, V. M. Apte, H. D. Velankar, Mani Lal Patel, K. C. Chattopadhyaya, K. R. Potdar, Raghuvira, S. D. Bhave, J. S. Karandikar, H. R, Karnik, B. R. Pulkarni, J. N. Shende, Kashikar, Bhim Deva, S. R. Sahgal, Lokesh, Sudhir Kumar Gupta.and Jayadeva Vidyalankara, whose valuable contributions to Vedic studies are so dear to us.

Coming to the institutions working in this field, I note with regret the suspension of that multilingual translation of the *Ṛgveda* which was started with so great a promise by the Indian Research Institute Calcutta. I hope they will now resume it.

The Vedic Samshodhana Mandala, Poona, to whom we owe the magnificent edition of the RV. with Sāyaṇa, have now given us an Index Verborum to RV. and are contemplating a like edition of the *Taittirīya Saṃhitā* with commentary and a very valuable *Śrautakośa*, in four volumes comprising: the Seven *Haviryāgas*, *Agniṣṭoma* and other Soma-sacrifices, *Dvādaśāha*, the *Sattras* and *Cayanas* and a Dictionary of technical terms, charts of various sacrificial places, implements etc. and a comprehensive Mantra index. I hope all this will be an improvement on Weber and Hillebrandt's Ritualliteratur.

A similar project, but on a vastly greater scale is slowly being worked out in the shape of seven series at the V. V. R. Institute Hoshiarpur, under the supervision of Pt. Vishvabandhu Shastri. Of these series the one connected with Vedic studies has already given us five volumes of Vedic Word Concordance, but still requires for completion another 9 volumes of Vedic Word Concordance; 12 volumes of a Vedic Dictionary, 10 volumes of a Catalogue of Mss. and another 10 volumes of Vedic Essence, not to refer to the publication of new Vedic works, included in the project. This scheme is estimated to cost Rs. 2500000.

To these two projects has been added a third one, i. e. A Dictionary of Sanskrit on Historical Principles, on the lines of the great Oxford

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English Dictionary or the Thesaurus Linguiae Latinae. This is undertaken by the Deccan College, Poona.

That such an exhaustive Thesaurus of Sanskrit is a pressing need of the hour is obvious, that the plan, circulated for private use in 1949 is scientific is admitted and that the Government of India and other State Governments will patronize it to its completion is our hope and sincere prayer.

But may I venture a suggestion regarding the financial aspect of these projects. The estimated cost of these, in the words of their directors themselves, is:—

1. Vedic Samsodhana Mandala, Poona, *Śrautakośa*, Rs. 200000.

2. V. V. R. Institute, Hoshiarpur, *Vedic Dictionary alone* Rs.1600000.

3. Sanskrit Dictionary, Poona, at least Rs. 4000000 in the light of the first two estimates.

Total Rs. 5800000.

Now, granting that these estimates are correct—and I am sure they are not—I doubt if the Directors can secure Rs. 5800000 either from public or from Governments, nor can I justify such a huge expenditure on these schemes, howsoever valuable they may seem to us, in the present world context.

We must, therefore, scrutinise them afresh and remove whatever overlapping and reduplication there may be found in them and so co-ordinate them that the entire *dictionary work* goes to the Deccan College, Poona; the *Text publication work* is assigned to the Samshodhana Mandala, Poona and the *Concordance work* is done by the V. V. R. I; and that too on strictly scientific lines; and the three projects to be supervised by the Indian Government through a Board of experts not directly working in the three Institutes.

Here, then is a noble mission of supreme eminence that awaits our co-operative effort. Let us rise above vulgar personal ambition, and so accomplish it that future generations praise our honesty of purpose and accuracy and correctness of our achievement.

Lastly, may I not say, without any disparagement of the great scholars engaged upon these vast projects, that what we now call *A Dictionary of Sanskrit on Historical Principles* is going to be the final instrument of future researches; and since it has to supersede the great Wörterbuch, it must be so exhaustively compiled, so accurately arranged and so scrupulously correctly printed that it eternally stands, firmly established in the confidence of the nation and the respect of the world, ever faithful and ever fruitful in the cause of human progress and human enlightenment.

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(b) IRANIAN SECTION

# PRESIDENTIAL ADDRESS

*by*

JAMSHED C. TARAPORE, M.A., LL. B.

Delegates and Friends,

I feel myself greatly honoured by being elected to address you as the President of the Iranian Section of the XVI. All-India Oriental Conference. When I know that in earlier Sessions of this august institution this Chair was occupied by my *gurus* like the late Mr. Behramgore T. Ankelesaria and Mr. Sohrab J. Bulsara and in recent times by indefatigable Iranian scholars like Dr. J. M. Unvala and Dr. J. C. Tavadia I feel diffident if I would be able to justify my selection as your President. I am a lawyer by profession and a study of the Iranian languages, both ancient and modern, is undertaken by me out of love and a desire to be acquainted with the thoughts and aspirations of the people of the country that produced one of the earliest Aryan religions. Scholars who have attempted a study of the ancient Iranian languages have always felt a lure to continue their studies and it has proved so fascinating that once begun an earnest student always likes to delve deeper and deeper into the great treasure-house of thought left behind by the ancient Iranians. It is hence fitting that a section of this Conference which has for its object the bringing together of scholars devoted to Oriental studies should set apart a section to Iranian studies. The Iranian Section of this Conference has to deal with not only ancient Iranian languages, but also with the history, culture and civilization of Iran.

There was a time when an Iranist was contented to know Avesta, Pahlavi, and old Iranian languages and sometimes studied modern Persian and Sanskrit to help him in his studies of the ancient dialects. But at present his horizon has widened considerably. Recent discoveries in Iran and countries around it have brought to light various manuscripts and inscriptions which have thrown new light for the Iranist. The Turfan, Sogdian and Khotanese texts have been found to be very valuable in decipherment and interpretation of several Pahlavi words and idiograms. I need not refer to these discoveries in greater details now as the subject was fully dealt with by Dastur Dr. Hormazdyar P. Mirza in his presidential address to the Iranian section of the XIII. Session of this Conference held at Nagpur in 1946.

It is usual for a President in his address to this Section to refer to the progress made by Iranian studies during the period after the last Session of this Conference. It is a very commendable practice and I shall attempt now to summarize this progress in recent years.

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A work of great use to Iranian studies was the publication at the end of 1949 of the Pahlavi text of the *Yasna* and *Visparad* at the hands of the veteran Iranian scholar Ervad Bomanji N. Dhabhar, M. A., under the auspices of the Trustees of the Parsi Panchayat, Bombay. It was as early as 1858 that the text was first published by Spiegel in Vienna. Being based on only one manuscript, the Copenhagen Codex $K_5$ this first publication suffered from many shortcomings. It was very fortunate for us that at his advanced age and with failing eye-sight Ervad Dhabhar was able to collate four important MSS. of the Pahlavi *Yasna* for his edition. He refers to them as $J_2$, $K_5$ KS and $Mf_4$. The former two MSS. belong to the Indian class and the latter two to the Persian class. $J_2$ was presented to the Bodleian Library and belonged originally to the late Dastur Jamaspji Jamash-Asana. The Codex $K_4$ as already noticed belongs to the University Library of Copenhagen and is one of a series of very valuable Pahlavi MSS. copied by Mihirpan Kaikhasru for his patron Chahil Sangan of Cambay in 1323 A. C. Ervad Dhabhar, in his introduction, gives a well deserved commendation to the great efforts of this copyist of old Pahlavi texts through whose zeal several important Pahlavi texts have come to our hands which otherwise would have been very probably lost through the ravages of time. The KS manuscript belongs to Dastur Sohrab of Naosari, whereas the last MS., $Mf_4$ belongs to the Mulla Feroze Library. We are thankful to Ervad Dhabhar for his detailed description of these MSS. which have helped him in collation of this difficult Pahlavi text. We have to glance at the footnotes given by the author to understand the great pains he has taken in collating the different MSS. Similarly for the *Visparad* Ervad Dhabhar used three other MSS. besides the Copenhagen MS.K. from which all other MSS. of this text are believed to have descended. These are AK. of the Meherjirana Library of Naosari, KR. of the Mulla Firoze Library now housed in the K. R. Cama Oriental Institute, and ES. written by Dasturji Erachji Meherjirana in 1230 A. Y.

An important feature of this publication is the glossary appended at the end of the volume. This again bears the stamp of a deep study of the Pahlavi literature as parallel passages in other texts where the words or phrases occur are given. The Trustees of the Parsi Panchayat of Bombay have placed all Iranists under a deep debt of gratitude by getting this work undertaken and completed by a scholar of great repute.

The publication of the *Pahlavi Vandidād* by the late Mr. Behramgore T. Anklesaria, M.A., another great Pahlavi scholar, containing the transliteration and translation into English which was completed under the auspices of the K. R. Cama Oriental Institute was already noted by Prof. D. D. Kapadia in his presidential address before this Section at Darbhanga in 1948. The work is likely to meet a great want. I have pleasure to announce that Prof. Kapadia who so enthusiastically edited this book after the sad death of Mr. B. L. Anklesaria, has now in hand the preparation of a glossary of all the words found in this voluminous work. As the Pahlavi commentators had to use names of articles meant for daily use by Iranians of those times, the same are

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naturally to be found in the pages of the text and the glossary when completed will add to our knowledge of a large number of Pahlavi words and terms which might prove useful in elucidating other Pahlavi writings.

It is but natural that the *Gathas*, being regarded as containing the original message of Zarathushtra, should continue to attract the attention of Parsi scholars. *The Gathas of Zarathushtra* by Dr. I. J. S. Taraporevala, B. A., Ph,D., containing a transliteration in English character and a rendering in what the author calls "simple readable language," appeared in 1947.

The author had then promised us a comprehensive work with notes and commentaries showing how he arrived at the renderings he had given. That work has now appeared under the title "The Divine Songs of Zarathushtra." It is a ponderous volume of 1166 pages and the author states that he has devoted a labour of 25 years to complete the work. He has given a transcription in English of each Gatha strophe with a word-to-word translation followed by a free rendering. The notes then given are scholarly aad exhaustive. Being a profound scholar of Sanskrit and Vedic literature the author has given very copious references to parallel words and ideas. After these notes an English rendering of Bartholomae is given which adds to the usefulness of the work.

The appendices given at the end of the work also exhibit the pains the author has taken to make his publication as useful to students as possible. The first appendix deals with the Gatha Meter and Metrical Index, wherein the meter used in each Gatha is described and each line is scanned and alphabetically arranged. The second appendix deals with the family of Zarathushtra. Appendix 3 gives us a complete list of the MSS. cited from the Prolegomena to Geldner's Texts. In the last Appendix (running over 18 pages) the author has given a list of variations introduced by him in the text and his reasons for the alterations. In the majority of the cases the reason given is that the meter needs the change. These frequent changes made in the text, most of them not supported by any variant in existing MSS. is an aspect of this work which, to some extent, detracts from its value. Translations of ancient texts like the Old and New Testaments, the Qoran, or the holy books of the Hindus and Jains, should be based on accepted texts alone. Any "re-interpretation" (to use a term employed by Prof. Hennings) should be eschewed, if not based on any of the extant MSS. The Gathas have a sanctity of their own and the value of Dr. Taraporevala's work would have been much enhanced if he had avoided any innovations in the original text.[1] In spite of this the author is to be congratulated in placing in the hands of students of the "Divine Songs" a volume which will be found of great use to them for years to come. The Glossary added to the volume will be found helpful by students as also the reference to opinions of other translators of the Gathas given on almost

1. Prof. Westergaard collated all the MSS. of the *Yasna* available to him, and Dr. Geldner admitted that though a few more MSS. were used by him he could not much improve upon the text given by Westergaard.

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every page of this work. When the author's booklet on the "Gathas of Zarathushtra" containing a free English rendering appeared in 1947 it evoked adverse criticism from Prof. Louis A. Gray (See Journal of the American Oriental Society. Vol. 69, No. 1, p. 46). The present work may serve as an answer to such critics to some extent. It is proper that the book should be dedicated to the late Mr. K. B. Cama, "Lay Dastur" of the Parsis.

Mr. Ardeshir Framji Khabardar's *New Light on the Gathas of Holy Zarathushtra*, which was published in Bombay in 1948 in Gujarati is a work of a quite different type. It includes the Ahunavaiti Gatha only, and is a volume of 842 pages. In an appendix the author tries to show the astrological basis to be found in the Gathas. He further attempts in his pages to show that the Gathas are "pre-Vedic." "The author is a renowned Gujarati poet, and holds a unique place among the Gujarati poets of the present day. He has studied the Vedic literature well. He is also an astrologer. His incursion into a domain to which he was a stranger after a short study of the Avesta language with some friends is a matter not only of surprise but also regret. We may admire his efforts to render Gathic strophics into simple Gujarati verses, a subject of which Mr. Khabardar is a master. We may also admire his endeavours to render the Gathic lines into Vedic Sanskrit, though not quite good as pointed out by Dr. J. C. Tavadia in his Presidential address in the Iranian Section of this Conference held at Bombay in 1949. But what is deplorable is his constant denunciation of the Pahlavi translators and their work which we find in the pages of his book. The author, like some other Parsi translators of the Gathas, does not appear to have studied a difficult language like the Pahlavi. Still he refers frequently to Pahlavi translations and in most places pronounces them to be erroneous and misleading. What more can be expected from one who declares himself to be *inspired* directly by holy Zarathushtra himself and believes that he is living in the age of the Gathas? The religion of Zarathushtra was shrouded in a cloud of dust accumulating for 2500 years and it was through Mr. Khabardar's *New Light* that it was being revealed again! When such a claim is made for the translation, philology and linguistics must all go overboard.

This disregard shown to Pahlavi translations, left by the learned Dasturs and savants of the Zoroastrian religion of the Sassanian times and later epochs, raises an important question for Iranian studies. In the early days of Avesta studies in Europe there existed two schools, —one using Sanskrit and Vedic only for the interpretation of the Avesta texts, the other relying mainly on the Pahlavi translations and the traditions of the Zoroastrians. The controversy as to which school was right raged for some time till it was set at rest by Prof. Darmesteter in his translation of the Avesta. He can be said to be the founder of what came to be known as the historical school. I may be permitted to quote a paragraph from the very able essay on the Avesta Literature by Prof. Karl F. Geldner as to what this amounts to:

"He (Darmesteter) recognised that, in the midst of the controversy with regard to the best method, nothing but a comprehensive widening

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of our horizon would lead out of this fumbling and guessing to clearness and truth. His direct aids are the native traditions carefully utilized in detail and thoroughly studied as a whole—the entire body of learning accumulated in them. His indirect aids are the entire tradition from the Sassanian times to the present day, the entire Pahlavi and Pazand literature accessible to him, the Shahname, the Arabian chroniclers and the historical notices of ancient writers, the personal instructions received from living Parsis, their customs, views, the present ritual which likewise is a piece of genuine tradition, and on the side of language, the Iranian linguistic treasure in all stages of its development and dialectical ramifications, and also Sanskrit, and especially Vedic Sanskrit."[1]

This method of Avesta interpretation is acknowledged to be the correct method for over half a century both in Europe as well as by Parsi scholars in India who have done pioneering work in the field of Iranian research. The importance of the study of Pahlavi was recognised by Parsi scholars; and Dasturs from very old times took pride in their knowledge of the Pahlavi language and vied with one another in either getting copies of Pahlavi MSS. prepared for themselves or in editing Pahlavi texts with or without their translation. Among those of recent times may be mentioned Dastur Jamaspji Jamasp-Asana, Dastur Dr. Hoshang Jamasp-Asana, Dastur Peshotanji Sanjana, and Dastur Dr. Darab Sanjana. The various volumes of Pahlavi texts published by these great Pahlavi scholars are of great use for Iranian studies.

The importance of the study of Pahlavi is further enhanced by the fact that whereas many of the 21 original Avesta Nasks or books which once formed the Avesta literature are lost, we have in our hands good Pahlavi works which either give the original Nasks *in extenso* or their summaries. The *Nirangistân* and *Erpatastân* must have been based on the Husparam Nask. Damdat Nask formed the basis for the Pahlavi *Bundahishn*. Similarly the long biography of Zarathushtra as given in the *Denkart* Book VII must have been derived from the Spend Nask. The other Nasks, (with the only exception of two minor Nasks like the the Vashtag and the Nadar) have been well summarised in *Denkart* Books, VIII-IX. At one time it was found convenient by Parsis who wanted to read non-Zoroastrian ideas in the sacred books of Zarathushtra, to say that these ideas could have been found in the *lost Avesta Nasks*. But when such ideas were nowhere to be found in the summaries of the Nasks given in Pahlavi, their pet and oft-repeated arguments were found to be groundless. So we are now asked by these same innovators to forget the existence of Pahlavi or to style the Pahlavi works as erroneous and not worth relying on.

I have thought fit to refer to this question at some length as I was surprised at some Parsi Iranists belittling the importance of studying Pahlavi and advising its removal from Matriculation and First Year in Arts courses at the University. To make students take up the study of Avesta without Pahlavi will be undermining the very historical basis for

1. Vide *Avesta, Pahlavi and Ancient Persian Studies*, a volume published in honour of the late Dastur Dr. Peshotan Sanjana, p. 68.

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Iranian studies. A proper study of Avesta cannot be undertaken scientifically without a knowledge of Pahlavi. It was a very wise step on the part of the late Mr. K. R. Cama, Dr. Sir Jivanji J. Modi and others who were instrumental in getting Avesta and Pahlavi recognised for a University curriculum that they got the two languages introduced together.

I may be pardoned if I give here an example of how translators of the Avesta can be led astray without a knowledge of Pahlavi Iranian tradition. In his translation of Hasna Ha 29, 1, Mr. Khabardar renders the word *aeshemo* as "lust." He mentions in his note (p. 207), that all other translators have, relying on Pahlavi, translated the word as "anger." But he read the word *ishma*, and says "lust" is the only meaning. The reason given is that in the world not anger but lust is the worst sin. Even if it were so it cannot be a good ground for changing a word and its meaning. The author does so as he appears to be totally ignorant of the importance given to the demon of wrath in the ancient Iranian literature. *Aeshma*, "anger" is regarded throughout as a cardinal sin for mankind. In Yasna 48, 7 the same word is used for anger or wrath. The demon of wrath is always referred to as *aeshma* in the Yasht literature and is the opponent of *Sraosha*. In Pahlavi it is always translated as *aeshma* or *aishm* which can also be read *khashm* giving rise to the modern Persian خشم. The word *varun* only stands for "lust." In the Pahlavi text of *Yâdkâr-i-Vazorgmeher* (§ 29), where a list of ten heavy sins is given anger is placed third while lust is seventh. The harm caused by anger to a man's character was fully realised in ancient Iran. To change a word and its meaning without knowing the Iranian tradition is likely to land us into realms of fancy and speculation.

Mr. Khabardar, it may be noted, has also made as many as 201 changes in the text of the Ahunavaiti Gatha alone. In many cases the grounds given for such changes are fanciful often to suit the meaning he wants to give to an Avesta word. The work, on the whole, is, to say the least, unscientific and not worth the large sum spent for its publication.

Dastur Dr. M. N. Dhalla of Karachi published one more work under the title "Ancient Iranian Literature." He has attempted therein a comprehensive survey of the literature of ancient Iran in the Avesta, Old Persian and Pahlavi languages. He has given translations in English of various passages thus making them available to those not acquainted with the original texts.

Other minor works executed in recent years in India may be now briefly stated. Ervad M. F. Kanga has continued his researches into the Pahlavi literature. His translation of the Pahalvi Yashts, (*Zand i Khurtak Avesta*) appeared in 1941, followed by his translation of the *Chitak Andarz i Poryot kaeshân*, Pahlavi *Yasna* Has I.-VIII, and the Testament of Khusrav I. *Andarz i Khusru i Kavâtân*). His translation of the *Sitikar Nâmak i Manushchihar i Goshnajam* (the third Epistle of Manushchihar i Goshnajam) has appeared with an introduction in the Prof. Poure Davoud Memorial Volume II. and he is now engaged in preparing a good translation of the Pahlavi text of *Khem u*

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*Khrat i Farkho Mard*, a part of which was dealt with by Dr. Tavadia in his recently published "Indo-Iranian Studies I.", wherein he has tried to show that the text is a piece of Pahlavi poetry. Ervad Kanga's works as usual are marked by a thorough study of the texts.

It is also noteworthy that recently scholars are paying greater attention to the metre of Avesta and Pahlavi texts. Mr. Khabardar has taken great pains to describe the meter in the chapters of the Ahunavaiti Gatha he has published. Dr. I. J. S. Taraporevala has also laid stress on this aspect of the Gathas, in his great work.

Though Parsi Dasturs from very ancient times took interest in the study of their sacred books written in Avesta and Pahlavi it was left for European scholars and savants to lay the foundation of a regular and systematic study of these books and the languages in which they were composed. The study of the ancient Iranian languages can be said to have started in Europe after the publication of the book on *Zend Avesta* by the great French scholar, Anquetil Du Perron in 1771. A long line of European scholars from different countries took up the study and succeeded in placing it on a scientific and philological basis. The works of Darmesteter, Spiegel, Geldner Westergaard and others are still found useful by Iranists. Dr. Mills gave his special attention to the Gâthâs. Dr. West turned his mind to the Pahlavi works and his pioneer translations of various important Pahlavi texts appeared in the volumes of Sacred books of the East series. Prof. Bartholomae in Germany produced various Books on Iranian studies gathering round him a band of enthusiastic Iranists who could carry on researches in the lore left by the ancient Iranians.

The World War II caused a serious suspension of all literary studies in Europe and Iranian studies could not escape suffering. It is hence noteworthy that while the great holocaust was raging in Europe and whole towns and villages were being destroyed or erased from the surface of the earth there were a few ardent enthusiasts who kept the torch of Iranian studies burning and produced works showing deep study. Some of these can be mentioned here :—

1. Anatol Waag published in 1941 an excellent work on *Nirangistân* [1] giving Avesta text with the Pahlavi version in transcription. He has translated only the Avesta text with critical notes. He has for his translation relied on the text of *Nirangistân* published by the late Dastur Dr. Darab Sanjana. He has given quotations from Denkart Book VIII., 29, 1—25, which gives a summary of *Nirangistân*. In his introduction he has dealt with the various MSS. of the text of *Nirangistân*.

2. Prof. Stig Weckander of the University of Lund (Sweden) has dealt with *Vayu Yasht*. (i. e. Râm Yasht, Yasht 15) in a critical way. He has given the text in transcription and translated it with exhaustive critical notes, on the words occurring in the text. He has

1. Anatol Waag, *Nirangistan Der Awestatraktat uber die Rituellen Vorschriften Herausgegeben und Bearbeitet, 1941.*

2. Prof. Stig Wickander. *Vayu Texte und Untersuchungen Zur Indo-Iranisehen Religionsgeschichte*, Upssala 1944.

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quoted freely in support of his views, from the Ṛgveda, Atharva Veda and Pahlavi texts such as the *Buudahishn*, *Denkart* and the Pahlavi Ravayat accompanying the *Dâtestân i Dinik*. He has also cited parallel passages from the Abân, Gosh (Dravâsp) and Ashi Yashts. He next treated of the Vāyu Hymn in Aogemadaechâ, quoting parallel passages from the Ṛgveda VIII, X and Atharva Veda XIX, I. By his critical and detailed study of the text the learned author has tried to show that in certain circles Vāyu was the chief deity, great enough to be a rival of Ahura Mazda, but at the same time pointing out that these circles had some dialectical peculiarities. The use of *th* (थ्) instead of *s*(स्) in a number of Avesta words was considered to be a later innovation due to south-west Iranian or proper Persian editors or scribes. The difference between *th* and *s* is old and genuine and must be attributed to Vāyu circles.

3. Prof. Pierre Jean de Menasce of the University of Friburg (Switzerland) published in 1945 his work on the *Shkand Gumânik Vichâr*[1]. He is now at the University of Paris. He has dealt with the difficult text in an able way. Prior to this we had an edition of this text edited by Dastur Dr. Hoshang Jamasp-Asāna and Dr. West in 1887. Prof. Menasce has produced an excellent work after 60 years. He has added a glossary of Pahlavi words in the text and also an index of proper names. References are given to Avesta and Pahlavi texts as also to the Old and New Testaments and the Qoran.

4. Prof. Stig Wickander published another book in 1946 on the *Fire-priests in ancient India and Iran*[2]. In the first two chapters he deals with fire-priests in India and Iran and functions of the Mobeds and Herbads. He then discusses Anâhita and the fire cult. Anâhita in the Zoroastrian literature and the holy fire form the subject matter of the fourth chapter. The next chapter is devoted to a detailed and succinct account of the Avestan literature and the transmission of religious traditions. In the last chapter he again reverts to his favourite theme of the cult of Anâhita, Mithra, and the holy fire. This subject has not so far received the attention of Iranian scholars though worth a study.

5. Prof. Stig Wickander's third book[3] is devoted largely to a discussion of the words "merak and ziyânak'o which occur frequently in the *Mâtigân i Hazâr Dâtestân*. Prof. Bartholomae had discussed these words in his *Zum Sassanidischen* Recht I in his usual scientific manner. Prof. Wickander in his Chapter II, has explained fully Vedic *Marya* and Av. *Mariyo* quoting chapter and verse from the Ṛgveda and Avesta respectively. Chapter V of this work deals with the banner,—*Drafsh i Kâvyân* in an interesting way.

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1. *Shkand Gumanik Vichar—La Solution Decisive Des Doutes*—par le P. Pierre Jean de Menasce, O. P. Professeur a l' Universitá de Friburg, Suisse, 1945.

2. Prof. Stig Wickander: *Feuerpriester in Kleinasien und Iran*. 1946.

3. Prof. Stig Wickander: *Der. Arischc Mannerbund-studien Zur Indo-Iranischen Sprache and Religionsgeschichte*.

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*Khrat i Farkho Mard*, a part of which was dealt with by Dr. Tavadia in his recently published "Indo-Iranian Studies I.", wherein he has tried to show that the text is a piece of Pahlavi poetry. Ervad Kanga's works as usual are marked by a thorough study of the texts.

It is also noteworthy that recently scholars are paying greater attention to the metre of Avesta and Pahlavi texts. Mr. Khabardar has taken great pains to describe the meter in the chapters of the Ahunavaiti Gatha he has published. Dr. I. J. S. Taraporevala has also laid stress on this aspect of the Gathas, in his great work.

Though Parsi Dasturs from very ancient times took interest in the study of their sacred books written in Avesta and Pahlavi it was left for European scholars and savants to lay the foundation of a regular and systematic study of these books and the languages in which they were composed. The study of the ancient Iranian languages can be said to have started in Europe after the publication of the book on *Zend Avesta* by the great French scholar, Anquetil Du Perron in 1771. A long line of European scholars from different countries took up the study and succeeded in placing it on a scientific and philological basis. The works of Darmesteter, Spiegel, Geldner Westergaard and others are still found useful by Iranists. Dr. Mills gave his special attention to the Gâthâs. Dr. West turned his mind to the Pahlavi works and his pioneer translations of various important Pahlavi texts appeared in the volumes of Sacred books of the East series. Prof. Bartholomae in Germany produced various Books on Iranian studies gathering round him a band of enthusiastic Iranists who could carry on researches in the lore left by the ancient Iranians.

The World War II caused a serious suspension of all literary studies in Europe and Iranian studies could not escape suffering. It is hence noteworthy that while the great holocaust was raging in Europe and whole towns and villages were being destroyed or erased from the surface of the earth there were a few ardent enthusiasts who kept the torch of Iranian studies burning and produced works showing deep study. Some of these can be mentioned here :—

1. Anatol Waag published in 1941 an excellent work on *Nirangistân* [1] giving Avesta text with the Pahlavi version in transcription. He has translated only the Avesta text with critical notes. He has for his translation relied on the text of *Nirangistân* published by the late Dastur Dr. Darab Sanjana. He has given quotations from Denkart Book VIII., 29, 1—25, which gives a summary of *Nirangistân*. In his introduction he has dealt with the various MSS. of the text of *Nirangistân*.

2. Prof. Stig Weckander of the University of Lund (Sweden) has dealt with *Vayu Yasht*. (i. e. Râm Yasht, Yasht 15) in a critical way. He has given the text in transcription and translated it with exhaustive critical notes, on the words occurring in the text. He has

1. Anatol Waag, *Nirangistan Der Awestatraktat uber die Rituellen Vorschriften Herausgegeben und Bearbeitet, 1941.*

2. Prof. Stig Wickander. *Vayu Texte und Untersuchungen Zur Indo-Iranisehen Religionsgeschichte*, Upssala 1944.

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quoted freely in support of his views, from the Ṛgveda, Atharva Veda and Pahlavi texts such as the *Buudahishn*, *Denkart* and the Pahlavi Ravayat accompanying the *Dâtestân i Dinik*. He has also cited parallel passages from the Abân, Gosh (Dravâsp) and Ashi Yashts. He next treated of the Vāyu Hymn in Aogemadaechâ, quoting parallel passages from the Ṛgveda VIII, X and Atharva Veda XIX, I. By his critical and detailed study of the text the learned author has tried to show that in certain circles Vāyu was the chief deity, great enough to be a rival of Ahura Mazda, but at the same time pointing out that these circles had some dialectical peculiarities. The use of *th* (थ्) instead of *s*(स्) in a number of Avesta words was considered to be a later innovation due to south-west Iranian or proper Persian editors or scribes. The difference between *th* and *s* is old and genuine and must be attributed to Vāyu circles.

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6. E. Ebeling published in 1941 a *Frahang i Pahlavig*[1] which should be very useful for Pahlavi students. But unfortunately copies of this book are not available in India and hence it is not possible to speak about its merits. H. Junker had published this *Frahang* in 1912.

7. Prof. Pagliaro of the University of Rome is preparing his work on the Pahlavi text : *Mâtikân i Chatrang* which is likely to be published soon. He had prepared a thesis in 1942 on the Pahlavi inscription in the Synagogue of Dura-Europa.[2] At the XXI. Congress of Orientalists held in France in 1948 he read a paper on the word *hachasmand*, "interdiction."[3]

8. Herzfeld's *Zoroaster and His World* which appeared in 1946 is a voluminous work in two volumes of 47 chapters, The author, while dealing at great length with the religion of Zoroaster, has tried to refute the arguments of Prof. Nyberg in an earlier work, the *Religions of ancient Iran*.[4] But Herzfeld himself has introduced in his work misleading theories about Zoroaster and his mission, as ably pointed out by Prof. W. B. Henning.

9. The Ratanbai Katrak series of lectures has proved of great value in bringing to light scholars of Iranian literature. Prof. Bailey's lectures delivered at Oxford in 1936 appeared in a book form in 1943 with the title "Zoroastrian Problems in the Ninth Century Books," The book deals exhaustively with the meaning and interpretation of Pahlavi words selected for the purpose. Full references to various texts in which the words occur are given. In an appendix larger passages from the *Denkart* used by the author are transcribed.

Prof. W. B. Henning delivered another series of lectures on "Zoroaster" in 1940 (published in 1951) refuting the arguments about the life of Zarathushtra advanced by Prof. Nyberg and Herzfeld respectively. He has well shown that the holy prophet so revered by the Zoroastrians through long ages was neither a shaman (i. e. a wizard priest), as depicted by Nyberg, nor a time-serving politician as sought to be made out by Herzfeld. It will not be out of place to quote a passage from these lectures in which Prof. Henning warns those who seek to have a "re-interpretation" of the Gathic lines :—

"Of far greater importance is the re-interpretation of words. Inevitably, there is a large number of words in the Avesta whose meanings are unknown, and a further large number whose meanings are imperfectly known; and such unknown or imperfectly known words are particularly numerous in the Gathas. Then there are the words whose meaning is not in doubt; but even they, as all words,

1. E. Ebeling: *Das Aramaisch-Mittelpersische Glossar Frahang in Pahlavik im Lichte der Assyriologischen Farschung Mitteilungen der altorientalisehen Gesellschafit, Leipzig*, 1941,

2. Prof. Pagliaro: *Le iserizion Pahlaviche della Sinagoga di Dura-Europa*, 1942.

3. Prof, Pagliaro: *Aspetti Del Diritto Sasanidico* (*Rivista Degli Studi Orientali* Vol. XXIV.)

4. Nyberg: *Die Religionen des alten Iran.*

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have certain range of meaning, and from that range one can select an eccentric meaning. Now if one attributes an entirely arbitrary set of meanings to the unknown words, in such a way that this set of meanings is consistent within itself and conforms to a preconceived notion of the contents of the Gathas and if one proceeds to select suitable extreme meanings for the unknown words, one can translate the Gathas (or for that matter any ancient text that carries a sufficient number of unknown words) in any way one likes....." [1]

M.E. Benveniste very early tried to show that some of the Pahlavi writings were metrical compositions. His first attempt was to show that the text *Yâdgâr i Zarirân*, "Memoirs of Zarir" was in verse. He then applied the metrical test to other texts such as *Jâmaspnâmah*, *Zand i Vohuman Yasht* and *Drakht i Asurik*. Prof. Andreas first found that the Pahlavi Inscription of Shahpur I. could be read like a series of seven verses. This study is once again taken up now. Dr. J. C. Tavadia. who presided over this Section in 1949 in his Indo-Iranian Studies, I, has tried to show that parts of the text *Hem u khrât i Farrokh mard* is also in verse. Prof. Henning has, in an article in the Bulletin of the School of Oriental and African Studies, Vol. XIII Part 3, (1950) again reverted to *Drakht i Asurik* and attempted to show how the text could be broken up in metrical lines.

Before I conclude this survey of progress in Iranian studies I must refer to the awakening that has come over the land of Iran for studying the languages and literature of the Iran of pre-Islamic days. Prof. Poure Davoud's translations in modern Persian of the Avesta *Yasna*, *Yashts* and the *Khordeh Avesta* published under the auspices of the Marker Literature Fund started by the Iran League and the Irani Zarthoshti Anjuman of Bombay served to create among the Iranians of today an interest in ancient Iranian studies. Prof. Poure Davoud now occupies the Chair of Avesta studies in the University of Teheran. There is a chair there for Pahlavi and Old Iranian also. Young Iran has taken avidly to the study of the languages, art and culture of the Iran of Achaemenian and Sasanian times, when the country was respected throughout the civilized world. Scholars are publishing translations of Pahlavi classical works in Modern Persian. Dr. Mahomed Moin has published his thesis on "Zoroastrianism in the Literature of Iran of the Islamic Period." Dr. Mahiyar Nawabi has dealt with the Achaemenian Inscriptions in another thesis. Mr. Mahomed Mokri translated the Pahlavi text of *Andarz i Kavâtân*. Prof. Said Nalicy has prepared a history of the Sassanian Civilisation to be published shortly. Mr. Mahomad Javad Mashkour has written a book on the *Denkart*. Dr. Sadeq Hedayat and the late Seyed Ahmed Kasravi gave a rendering into modern Persian of the *Kârnâmak i Artakhir i Pâpakân*. The former scholar has also translated the *Zand i Vahuman Yasht*, the *Gajastak Abâlis*, and the *Shahrastânihâ i Iran*. Mr. Kashid Yasemi has translated the *Andarz t Oshnar Dânâk*and the *Ardae Virâf Nâmak*. Dr. Moghadam has translated all Old Persian inscriptions of Achaemenian times

1. W. B. Henning: Zoroaster (1951), p. 14.

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giving notes and glossary. He has also translated *Vendidad*, Fragard II., dealing with a chapter in pre-historic Iran, annotating the text. Dr. Sadiq Kia has given his attention to legends on Sassanian coins besides publishing Selections from Pahlavi Literature for use by students. Another important step taken in Iran for the promotion of ancient Iranian study is the founding of the Société d'Iranologie, with Prof. Poure Davoud as its President. Dr. Moghadam and Prof. Behruzi have started the Iranvez Society with a similar aim and it is also publishing books on ancient Iranian culture and civilization.

In India, the study of the Iranian languages, and the culture and civilization of ancient Iran has assumed a fresh importance due to the changed relations of India and Iran of our days. India during the Moghul period, and even before it, acquired much from the Iranian architecture and culture. Indian languages were enriched with Persian words and phrases which became so assimilated that they were used by the common people in everyday life. The visit of the Cultural Mission from Iran to this country headed by H. E. Ali Asghar Hekmat, one time Minister for Education in Iran, did much to cement the cultural ties between the two countries. New Delhi has been the head quarters of the Indian Council for Cultural Relations which has for its aim the improvement of cultural relations with India's neighbours including Iran. The Iran Society of Calcutta aims at bringing together India and Iran in cultural problems. Its quarterly *Indo-Iranica* is devoted to publishing articles from writers of both the countries dealing with their cultural heritage; and let us hope the Society will succeed in its aim of promoting a better understanding of their ancient cultures of which the two countries can be justly proud. It is also a matter of great satisfaction that more of our Hindu friends are taking to a study of the ancient Iranian languages and trying to know and understand the history and culture of ancient Iran the people of which country had such close ties with the people of the land of Ind from times immemorial.

One great handicap from which Iranian studies are suffering is the want of a good printing press for publication of books on Iranian studies. The Fort Printing Press first established by the late Ervad Tehmurasp Anklesaria was the only press in Bombay, as also in India to undertake the printing of books in old Iranian languages. It maintained a good series of Avesta. Pahlavi and Old Iranian types as also special English types used for transliterating different sounds in these languages. After the death of Ervad Tehmurasp the Press was continued by his son Mr. Hoshang Anklesaria, who always kept it up-to-date. But a disastrous fire destroyed a large part of it in the year 1947. Though Mr. Hosbang tried to revive it and got most of the types recast, it could not attain its former standard. It may be mentioned here that all the proceedings of the Iranian Section of this Conference were being printed at this Press. Mr. Hoshang has now become old, and Institutions promoting Iranian studies must earnestly think of some way to save this Press from being disintegreted.

Before I conclude I cannot help deploring the indifference of the present day Parsi youths towards the study of the ancient Iranian

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languages in which their sacred scriptures are written and handed down from old times. This is an age of science and all young men are attracted to science courses to the utter neglect of the study of languages. It is felt that steps should be devised to attract more students to undertake a study of the ancient Iranian languages and at the same time to provide for them so that they may continue their researches after graduating. The K. R. Cama Oriental Institute has taken a lead in this matter and the co-operation of the Trustees of the Parsi Panchayat as also of the M. F. Cama Athornan Institute and other associations has been sought to solve this difficult problem. Let us hope some tangible results will accrue from these efforts and the present generation of students will take greater interest in the study of and researches into the sacred literature of ancient Iran and the history of its glorious past. Thereby they will help to keep alive and spread the message given to mankind by holy Zarathushtra centuries ago to lead the life of Righteousness through good thoughts, good words and good deeds and developing the Good Mind to attain Eternal Bliss.

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## (c) Classical Sanskrit Section

# PRESIDENTIAL ADDRESS

*by*

K. K. Handiqui, M.A. (Cal. et Oxon.)

*Vice-Chancellor: Gauhati University.*

Brother delegates and friends,

I am grateful to the Executive Committee for asking me to preside over the Classical Sanskrit Section of this great Conference, I do not propose to make any elaborate presentation of my views on a subject in which we are all equally interested. I will confine myself to a few remarks on the cultural significance of Sanskrit and notice a few recent publications which may have already attracted your attention.

In spite of the universal character of Sanskrit literature which it shares with the great literatures of the world, it has an emotional appeal to us as the basic foundation and the age-long medium of Indian culture in the widest sense of the term. The manifold aspects of this culture nourished by diverse intellectual and religious currents find expression in the rich variety of Classical Sanskrit literature ranging from famous works of imagination and speculative thought to all branches of secular knowledge. Sometimes it is works of the latter category that have played a notable rôle in the history of civilization. Prof. Hitti, an eminent authority on Islamic literature, tells us, for instance, how a *Siddhānta*, a treatise on astronomy introduced into Baghdad by an Indian traveller about 771 A. D., was translated into Arabic by al-Fazāri who subsequently became the first astronomer in Islam. We learn further that a book on mathematics brought by the same Indian Scholar led to the use of the Arabic numerals, which were, however, called *Hindi* (Indian) by al-Khwārizmi, the great mathematician of the Islamic world, who wrote in the first half of the ninth century. The Latin translation of his lost work on the Indian method of calculation made by Adelard of Bath in the twelfth century has survived as *De numero indico*. Well-attested facts like these help us to understand the rôle of Sanskrit literature in the advancement of scientific knowledge.

In estimating the cultural contribution of Sanskrit literature we must not forget the services rendered by Jainism and Buddhism. In fact the part played by these two schools of thought in the development of Classical Sanskrit literature does not appear to have been sufficiently recognised. Apart from literary and philosophical contributions, Buddhism spread the knowledge of Sanskrit beyond the borders of India in Central Asia and China in the early centuries of the Christian era. As an illustration of the influence of Buddhist Sanskrit literature I may refer to a text in which students of Sanskrit hardly take any interest today, the *Sukhāvatīvyūha*, of which the longer version was translated many times into Chinese. This work was epoch-making in

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the sense that it introduced the cult of Amitābha Buddha, which ultimately captured the imagination of the people, and by the tenth century changed the whole character of Chinese Buddhism, and has for centuries formed the basis of the faith of the majority of Buddhists in China and Japan. De Visser in his *Ancient Buddhism in Japan* describes how the larger *Sukhāvatīvyūha* was translated into Chinese by An Shi-kao and also by another foreign priest as early as the second century A. D. and by others in the subsequent centuries until Bodhiruci II produced the eleventh translation of the text early in the eighth century, and helped to spread the mighty cult of Amitābha, which was also promulgated in Japan by the Emperor Junnin sometime after the middle of the eighth century. Buddhism brought about the first major contact of Sanskrit with the outside world, and Buddhist scholars for the first time appear to have solved the problem of rendering Classical Sanskrit into foreign tongues. The use of Sanskrit pure and mixed by the different schools of Buddhism seems to have brought into existence a literature as extensive as the Pāli, a considerable portion of which has unfortunately failed to survive the ravages of time. The part played by Sanskrit in the propagation of the Jaina faith has been more restricted than its rôle in the expansion of Buddhism owing to the love of the Jainas for Prakrit and the regional languages; but Jaina literary effort is more intimately bound up with the development of later Sanskrit literature in a continuous process which has remained unbroken until recent times. Indeed, sufficient attention has not been paid to the contribution of Jaina writers to the evolution of Classical Sanskrit prose from the time of Umāsvāti onwards. Although their major narrative compositions are in Prakrit, they have introduced allegorical and religious romances in Sanskrit literature. Jaina philosophical writings frequently discuss and criticize the doctrines of other systems and throw considerable light on the different schools of Indian speculative thought. I mention these points only by way of suggesting that it is necessary to pay greater attention to the Buddhist and Jaina contributions if we are to understand fully the evolution of Classical Sanskrit literature.

It may be instructive to investigate into the total extent of Classical Sanskrit literature by an examination of the references to lost works and little known authors in extant literature. It has been said that 'the lost work of Greek literature very greatly exceeded in number those which have survived.' A recent authority tells us that in the first thirty sections of the great anthology compiled by Stobaeus about the end of the fifth century A. D., more than three hundred quotations are taken from works still extant, and more than one thousand from works that are lost. It is difficult to surmise what would have been the proportion of lost works to those still extant had such an anthology been compiled from Sanskrit writers. We have to reckon with the unbroken continuity of Indian culture in which Sanskrit literature has played a leading part. Nevertheless numerous references to lost works and forgotten authors are found in Classical Sanskrit writers from Pāṇini, Patañjali, Caraka, Suśruta, Kauṭilya and others to those who wrote at a much later date. Our knowledge of Sanskrit literature would be greatly advanced if a comprehensive and classified collection of such references and citations could be compiled from extant works in all branches of Sanskrit litera-

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ture including the writings of Buddhist and Jaina authors. There is also the problem of citations from authors which do not appear in their extant works. A major undertaking like this would require the concerted efforts of specialists in different branches of Sanskrit learning, and is well worth the consideration of our research institutes.

Comprehensive and analytic study of Sanskrit texts, many of them vast and elaborate, is essential for the proper understanding and appraisal of old Indian writers and their cultural background. There has been a veritable renaissance of Sanskrit studies in India in the present century, and much useful work has been done in the field of scholarly interpretation and critical presentation of ancient texts. But, as students of Sanskrit, we may ask ourselves whether our studies are to remain scholastic and antiquarian in character, and whether or not we have also a cultural mission, an obligation to interpret our cultural heritage in a manner intelligible to the modern world. If this is regarded as part of our work, some of us at any rate, at least those of the coming generation, must have the necessary literary equipment and familiarity with a modern tongue sufficient for the task. Sanskrit in this respect compares very unfavourably with the literatures of Greece and Rome which have been interpreted and brought within reach of the educated public with a thoroughness and efficiency of which there is yet no parallel in our country. We have still much leeway to make up in the matter of communicating the treasures of Sanskrit literature to the world. Students and admirers of Sanskrit literature do not possess anything like the magnificient 'Loeb Classical Library' or the 'Collection of the Universities of France' which gives critically edited Greek and Latin texts and their translation in English and French respectively on opposite pages for the convenience of the scholar and layman alike. In independent India we can reasonably expect our Government and statesmen as well as philanthropists to give greater encouragement to Sanskrit studies and provide ample facilities for making our literary heritage better known to our own people and other nations as well.

There are many who, without being students of Sanskrit, take a keen interest in Sanskrit literature and Indian thought and culture. In the educational sphere it is necessary to implant and develop such an attitude in the younger generation and ensure that a knowledge of the beauties and the basic ideas of Sanskrit literature does not remain confined within the narrow circle of Sanskrit scholars. In the various courses in literature at the University stage it should not be difficult to include the study of selected Sanskrit classics in translation and that of Indian poetical and aesthetic theories and the main currents in the history of Sanskrit literature. For this we shall require suitable textbooks and manuals, but I think it will be a worth-while effort which is bound to widen the intellectual horizon of our students and provide them with a balanced viewpoint in literary appreciation.

The study of Sanskrit demands accurate knowledge and precise interpretation. Like all classical studies, it ought to be an intellectual discipline calculated to promote accuracy of thought and expression,

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the value of which can hardly be overestimated in the reasoned approach to the multiple problems of state and society. But the classics have also a higher significance. In an address given to the Classical Association Lord Greene has rightly observed that 'the service of science, whether pure or applied, cannot of itself lead to a complete and happy life but, on the contrary, if followed to the exclusion of the humanities, tends to enslave the spirit and keep the eyes directed to the ground instead of raising them to the skies.' For us the supreme importance of the study of Sanskrit lies in the fact that it must help us to preserve the spiritual values of our civilization and strive after a higher morality based on the ideals of ancient Indian culture. In a significant passage the Āpastambadharmasūtra (1-8), for instance, inculcates the destruction of the propensities known as *bhūtadāhīya* which consume human beings, and can only be eradicated by *yoga* or ethical discipline, which combats the evil and not only develops the best in human personality and character but makes for charity, avoidance of cruelty and goodwill towards all. It is by upholding such ideals that Sanskrit literature has vitalised Indian culture, and its great lessons may yet sustain us in times of stress and strain, and help to set right the uneasy lack of balance caused by unsettled condition of life in an age of transition.

I will not attempt to review the progress of Classical Sanskrit studies in an address written off and on in the midst of other preoccupations. But I take this opportunity of referring to a few recent publications which I have studied with some care.

The edition of Samantabhadra's *Stutividyā*, published by the Vīrasevā Mandir of Sarsāvā, is of considerable interest to students of Kāvya literature. The first edition of the work was published nearly forty years ago, and the new edition reflects great credit on Pandit Pannalal Jain who has re-edited the work with the commentary of Vasunandin and a Hindi translation. Samantabhadra is better known as a great exponent of Jaina philosophical and religious tenets, and is earlier, probably much earlier than Akalaṅka who is known to have flourished in the seventh century A. D. The *Stutividyā* is a poetical work in 116 verses in praise of the twenty-four Tīrthaṅkaras, and employs throughout the Citrālaṅkāras such as Murajabandha, Ardhabhrama and the different varieties of Yamakas etc. The use of these devices in a religious poem by such an early author helps to explain their recurrence in the Mahākāvyas and bears witness to the mastery of the intricacies of the Sanskrit language expected of the poets. The last verse of the poem which is a *cakravṛtta* yields the name Śāntivarman as that of the author, and this appears to have been the name of Samantabhadra who was the son of a king prior to his renunciation. Our thanks are due to Pandit Jugalkishore Mukhtar well-known for his researches in Jaina Sanskrit literature for his learned introduction to the poem.

A comprehensive edition of Jinasena's *Ādipurāṇa* in two volumes is being brought out by the Bhāratīya Jñānapīṭha of Banaras. I have seen only the first volume, and the second volume is expected shortly, if not published already. The two previous editions of the work have been long out of print, and are replaced completely by this critical edition

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based on ten manuscripts in Devanagari and Kannada characters. The work is edited by Pandit Pannalal Jain with a Hindi translation and a detailed introduction which gives valuable information about the literary activities of Jinasena and cognate matters. Composed in the ninth century, Jinasena's *Ādipurāṇa* is one of the famous works of Jaina Sanskrit literature and a landmark in the literary history of India, and mentions earlier authors like Śrīdatta, Yaśobhadra, Prabhāchandra, Śivakoṭi, Kāṇabhikṣu, Vādisiṃha, Kaviparameśvara and others. Apart from the treatment of myths and legends and a wide range of cultural topics, the work contains elaborate descriptions in Kāvya style in a variety of metres which claim the attention of students of classical Sanskrit poetry.

Nāgadeva's *Madanaparājaya* is an interesting Jaina Sanskrit text published for the first time by the Bhāratīya Jñānapīṭha and edited by Pandit Rajakumar Jain. It is an allegorical romance in prose and verse which has been assigned to the fourteenth century, and belongs to the tradition established by the great work of Siddharṣi. Its theme is a great war between Madana and Lord Jina figured as two powerful kings, and the narrative conforms to the conventional Kāvya style with the despatch of messengers, the marshalling of the rival forces and their commanders, (all abstract conceptions), spirited battle scenes and the final truimph of Jina and his union with Muktiśrī. The work incorporates a few minor tales, and quotes verses from earlier works like *Mṛcchakaṭika, Yaśastilaka, Pañcatantra* and others and at least one Apabhraṃśa verse. The Sanskrit in which the romance is composed shows a number of grammatical lapses, but the narrative is full of movement in spite of the abstract character of the theme. Nāgadeva says at the beginning of his romance that it is based on the Prakrit work of Harideva. The editor says in the Introduction that Harideva's work is composed in Apabhraṃśa and known as *Mayaṇaparājayacariu* of which an edition is in preparation.

A substantial edition of Veṅkaṭanātha's *Saṃkalpasūryodaya* with the commentaries of Ahobala and Nṛsiṃharāja has been brought out in two volumes by the Adyar Library. This is one of the most elaborate among the allegorical dramas in Sanskrit literature, and the present edition based on seven manuscripts supersedes all previous editions of the work. The commentary of Ahobala assigned to the first half of the sixteenth century is published here for the first time, and that of Nṛsiṃharāja, though a late work, has not hitherto been published in a complete form. Veṅkaṭanātha is a prolific writer of the school of Vedānta founded by Rāmānuja; and his drama sets forth the triumph of Viveka over Mahāmoha culminating in the emergence of Saṃkalpa or Divine Will for the emancipation of the individual soul uplifted by Viṣṇubhakti. Interesting sidelight on the poetical talents of Veṅkaṭanātha is provided by the colourful descriptions of diverse regions of India in Act VI and of the Incarnations of Viṣṇu in Act VII. The *Saṃkalpasūryodaya* has so far been neglected by students of Sanskrit literature, and this edition will facilitate the study of the work. We are grateful to the editor Pandit V. Krishnamacharya for his masterly Introduction in Sanskrit in which he surveys the philosophical tenets of

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the school of Rāmānuja and the life and work of Veṅkaṭanātha whose prodigious literary activity marks an epoch in the history of later Sanskrit literature.

Two unpublished plays of the Jaina dramatist Hastimalla, *Añjanāpavanaṃjaya* and *Subhadrā*, have been critically edited by Prof. M. V. Patwardhan for the Māṇikcānd Jaina Granthamālā. Two other plays of the same author, *Maithilīkalyāṇa* and *Vikrāntakaurava*, were published more than thirty-five years ago in the same Series, and both are now out of print. Prof. Patwardhan gives a detailed account of all the four plays and their sources in the Introduction to the present work, and discusses fully the life and works of Hastimalla and the language, metres, lexical peculiarities and other characteristics of the two newly published plays. Hastimalla was a Jaina layman and wrote also an *Ādipurāṇa* in Kannaḍa; he is said to have lived during the reign of a Pāṇḍya king of Karṇāṭaka. The date of Hastimalla is uncertain, but he must have lived between the beginning of the tenth century and the end of the thirteenth, as his father Govinda belonged to the succession of pupils of the great teacher Guṇabhadra, and he himself is referred to in Ayyapārya's *Jinendrakalyāṇābhyudaya* composed in 1319 A. D. I am inclined to think that Hastimalla is later than the tenth century, as the Vidyādharabhairava appearing in *Añjanāpavanaṃjaya* seems to be modelled on Bhairavānanda in Rājaśekhara's *Karpūramañjarī*, though the analogy is not complete. The plays of Hastimalla deal with Jaina mythological stories as set out in works like Vimala Sūri's *Paumacariya*, Raviṣeṇa's *Padmapurāṇa*, and Jinasena's *Ādipurāṇa*. Like most later Sanskrit plays, they are descriptive in character and lack in dramatic qualities, but the easy and graceful verses of Hastimalla, especially those containing natural descriptions have an appeal of their own to students of classical Sanskrit poetry. Prof. Patwardhan gives an Index of the verses occurring in all the four plays of Hastimalla, and he may be congratulated on having produced one of the best editions of Sanskrit plays in recent years.

In the *Journal* of the Travancore University Oriental Manuscripts Library (Vol. VII) Sri S. V. Iyer gives detailed information about an unpublished Mahākāvya called *Subhadrāharaṇa* in twenty cantos composed by Nārāyaṇa of Kerala with the object of illustrating the rules of Pāṇini's grammar. He wrote also a commentary on the first sixteen cantos of his poem, and is said to have been a member of the group of "Eighteen-and-half-poets', in the court of Mānavikrama, the Zamorin of Calicut in the latter half of the fifteenth century. Several manuscripts of the poem are available in the Oriental Manuscripts Library of Travancore University, and a critical edition of the work will help to round off our knowledge of the so-called grammatical Mahākāvyas. Obviously the Dvyāśraya Mahākāvya of Hemacandra was not the last long poem to be written in illustration of the rules of Sanskrit grammar.

In the field of Prosody the ancient text of *Jānāśrayī* has been recently edited by Prof. M. R. Kavi in the Veṅkaṭeśvara Oriental Series, but the manuscript material on which the edition is based is somewhat

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defective, to judge from the lacunae in some of the illustrative verses quoted in the work. The work has also been published serially in the Journal of the Travancore University Oriental Manuscripts Library (Vols. III-V), and was described by Prof. V. A. Ramaswami Sastri in a paper published in the Journal of Oriental Research (March, 1948). The Jānāśrayī follows a different technique from that of Piṅgala, and Janāśraya with whom the work is associated has been identified with the Viṣṇukuṇḍin king Mādhavavarman I who reigned in the sixth century A. D. Jānāśrayī appears to be the collective name of the Sūtras and the Vṛtti composed by Gaṇasvāmin, but it is not easy to determine the authorship of the text as it is available today. The points raised in this connection by Dr. P. K. Narayana Pillay in his Introduction to the work published in the Travancore University Manuscripts Library Journal deserve careful consideration.

An outstanding publication in the field of Sanskrit Prosody is the *Jayadāman* edited by Prof. H. D. Velankar who has critically edited in this modest volume four important works: *Jayadevacchandas* of Jayadeva with the commentary of Harṣaṭa, Jayakīrti's *Chandonuśāsana* and the texts of Kedārabhaṭṭa's *Vṛttaratnākara* and Hemacandra's *Chandonuśāsana* with the comprehensive Introduction. Of these the first two are published here for the first time. Jayadeva and Jayakīrti were Jaina writers. Jayadeva is earlier than the tenth century, and his views are criticized by Halāyudha in his commentary on Piṅgala's *Chandaḥsūtra*. Jayakīrti lived about 1000 A. D. Unlike Janāśraya, Jayadeva deals also with the Vedic metres; while Jayakīrti devotes a chapter to Kannaḍa metres and mentions the *Kumārasaṃbhava* and *Mālatīmādhava* Kāvyas composed in Kannaḍa. At the end of his work he refers to earlier writers on Prosody such as Māṇḍavya, Piṅgala, Janāśraya, Saitava, Pādapūjya and Jayadeva. While editing the text of *Vṛttaratnākara* Prof. Velankar has consulted several unpublished commentaries the earliest of which is that of Sulhaṇa composed in 1189 A. D. At the end of the volume he gives a classified list of Sanskrit metres with their technical definitions. Prof. Velankar is our leading authority on Sanskrit and Prakrit metres, and scholars will be grateful if he brings out a complete edition of Hemacandra's *Chandonuśāsana* with the valuable commentary. Another interesting but little known work on Sanskrit Prosody edited by Prof. Velankar is *Ratnamañjūṣā* with an old commentary published in the Mūrtidevī Jaina Granthamālā. The authors are unknown, but the writer of the commentary is a Jain, and so is probably the author of the Sūtras, who employs symbols different from those of Piṅgala for representing the metrical Gaṇas. An important fact pointed out by Prof. Velankar is that the author of *Ratnamañjūṣā* defines not less than twenty-one metres which do not occur in Piṅgala and Kedāra, but are known only to Hemacandra, and obviously belong to the Jaina tradition represented by him. Jaina scholars seem to have experimented with new Sanskrit metres, though they did not become popular. In my *Yaśastilaka and Indian Culture* I have discussed the use of Prakrit metres by the Jaina writer Somadeva in Classical Sanskrit poetry.

Amidst the steadily growing literature on Sanskrit Poetics an outstanding contribution is Dr. K. C. Pandey's *Comparative Aesthetics,*

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the first volume of which has been recently published. It is difficult to appraise the scope of the work at this stage, but the present volume contains an elaborate treatment of the aesthetic theory of Abhinavagupta against the background of the monistic Śaiva philosophy of Kashmir and the main currents of aesthetic thought in Sanskrit literature. The book, in fact, critically deals with the important materials presented in Abhinavagupta's commentaries on the *Nāṭyaśāstra* and the *Dhvanyāloka* in connection with his exposition of the theories of Rasa and Dhvani. Dr. Pandey discusses fully the interpret tion of Rasa by Bhaṭṭa Lollaṭa, Śaṅkuka and Bhaṭṭanāyaka in relation to dramatic appreciation, paying special attention to the views of Śaṅkuka, which, though unsound and rejected by others, represent probably the first serious attempt to analyse the aesthetic experience from the spectator's point of view. Two chapters are devoted to the exposition of Abhinavagupta's philosophy of Svātantryavāda and Ābhāsavāda in relation to his conception of Camatkāra identified with Vimarśa (Free Will) and Ānanda. This helps us to understand his twofold interpretation of Rasa as *rasyate iti rasaḥ* and *rasanaṃ rasaḥ*. Dr. Pandey explains that the latter process, in Abhinavagupta's view, corresponds to the final stage in the aesthetic experience characterizad by the emergence of the Ānanda aspect of the self consisting in the repose of the Self within itself described as *svātma-viśrānti*. Other topics elaborately discussed in the book include Abhinavagupta's treatment of the Śānta Rasa and the possibility of its presentation on the stage; the conception of Dhvani and Mahimabhaṭṭa's atttempt to refute it; and the traditional analysis of the constituents of a Sanskrit drama, besides a brief survey of the poetical theories of Bhāmaha, Daṇḍin and Vāmana. All this is instructive and useful to students of Sanskrit poetics, but I think, it is in the earlier chapters that the learned author has made a distinct contribution to our knowledge of Abhinavagupta's aesthetic ideas as developed in his literary and philosophical works. In this connection I may refer also to the interesting contributions of Dr. K. Krishnamoorthy on the subject of Dhvani and allied topics published in different research Journals, and hope that they will soon be available in a collected form. It is encouraging to find that the studies initiated by Dr. P. V. Kane, Dr. S. K. De and others have borne fruit in such detailed treatment of the fundamental aspects of Indian aesthetic and poetical theories.

As regards Alaṁkāra texts, I may refer to the excellent edition of Amṛtānandayogin's *Alāṅkārasaṃgraha* prepared by Pandits V. Krishnamacharya and K. Ramachandra Sarma with an Introduction from the pen of Prof. C. Kunhan Raja. The interesting feature of the work is that the author devotes four chapters to dramaturgy and quotes from a large number of poems and plays. The little known plays referred to by him are mentioned also in works like *Bhāvaprakāśa, Nāṭyadarpaṇa, Nātakalakṣaṇaratnakosa;* but his work contains a considerable number of verses and citations from Sanskrit plays which have not been traced to their sources. Ahobala in his commentary on Veṅkaṭanātha's *Saṃkalpasūryodaya* says that a verse in the Prologue of that drama is cited from Amṛtānanda's work; but, as pointed out by Dr. Kunhan Raja, it

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might be a quotation from the *Nāṭyaśāstra*. Amṛtānanda's Patron, king Manna of Veṅgi, has not been properly identified, and he has been assigned to about the middle of the fourteenth century.

In the field of lexicography Dhanañjaya's *Nāmamālā* with the hitherto unpublished commentary of Amarakīrtī and the same author's *Anekārthanāmamālā* with an anonymous commentary have been edited by Pandit Sambhunatha Tripathi with valuable notes in a volume published by the Bhāratīya Jñānapīṭha. Pandit Mahendrakumar Jain in his Introduction assigns Amarakīrti to the fifteenth century, and his comprehensive commentary quotes Somadeva's *Yaśastilaka* and *Nītivākyāmṛta*, Indranandi's *Nītiśāstra Anekārthadhvanimañjarī*, *Śabdabheda* and other works besides some verses including one in Apabhraṃśa. Dhañanjaya's *Nāmamālā* contains at least one doubtful word *godhā* in the sense of 'man' on which Amarakīrti does not throw any light. He was a famous Jain poet, the author of the *Dvisandhānakāvya*, who has been assigned to the twelfth century. But Pandit Mahendrakumar Jain points out in his Introduction that Dhanañjaya is mentioned by Vādirāja in his *Pārśvanāthacarita* composed in the first half of the eleventh century; while a verse from *Anekārthanāmamālā* is quoted by Vādirāja in the *Dhavalā* commentary completed in 816 A. D. I am inclined to think that the Elācārya mentioned just after Pūjyapāda in the first verse of Dhananjaya's *Anekārthanāmamālā* might be the same as the teacher of that name under whom Vīrasena is said to have studied the Siddhāntas in the *Srutāvatāra* of Indranandin, as pointed out by Pandit Pannalal Jain in his Introduction to the new edition of the *Ādipurāṇa*. This would corroborate Pandit Mahendra Kumar Jain's view that Dhañanjaya lived towards the end of the eighth century or the beginning of the ninth. He could not, of course, be very much earlier as he mentions Akalaṅka at the end of his *Nāmamālā*.

The *Amaramaṇḍana* of Kṛṣṇasūri edited by Dr. V. Raghavan with an elaborate Introduction has been published by the Deccan College Post-graduate and Research Institute in connection with its great scheme for the compilation of a Sanskrit lexicon on historical principles. It is a quite modern tract written in defence of the well-known lexicon of Amarasiṃha against the attacks of Śrīharṣa, a late writer of the Telugu country, in his polemical work *Amarakhaṇḍana*. The importance of these tracts lies not so much in the view expressed by the writers as in the mention of a large number of rare and little known lexicographical works, specially by the author of *Amarakhaṇḍana* who started the controversy. Dr. Raghavan gives a complete list of these words with valuable notes and details a complete list of several of them which are still available in South Indian libraries. Among the authors and works cited by Śrīharṣa are Rabhasa, *Paryāyaratnamālā*, *Paryāyārṇava*, *Nānārthacandrikā*, *Nānārthaślkhāmani*. *Śabdaśabdārthamañjūṣā* and others which seem to have been popular in the Telugu country. It may be mentioned in this connection that the unpublished commentary of Candraśekhara on Māgha's *Śiśupālavadha*, a manuscript of which was borrowed by me several years ago from the India Office Library, also quotes several rare Sanskrit lexicons, and the commentary itself is useful for the study of the poem.

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I take this opportunity of referring here to the admirable project undertaken by Sri Venkatesvara Oriental Institute of Tirupati for compiling an Encyclopaedia of Sanskrit learning from the vast materials collected by Sri Paravastu Venkata Rangacharyulu of Vizagapatam from all branches of Sanskrit literature during a period of more than forty years until his death in 1900. The work was named *Sabdārthasarvasva* by the author and planned in the form of articles alphabetically arranged. When published, this monumental work will prove a treasure house of information for students of Sanskrit and Indology in general.

The publication of the long-awaited second volume of the *Bhāskarī* in the Sarasvatī Bhavana Series will be welcome to all students of Sanskrit philosophical literature. The *Bhāskarī* is the gloss of Bhāskarakaṇṭha on the shorter *Vimarśinī* commentary composed by Abhinavagupta on the *Iśvarapratyabhijñā Kārikās* of Utpaladeva, a leading text of the Śaiva philosophical system of Kashmir. Despite the somewhat defective manuscript material the present volume of the *Bhāskarī* has been edited by Dr. K. C. Pandey with great care with a learned Introduction. The *Bhāskarī* is indispensable for the study of Abhinavagupta's *Vimarśinī* which is a running commentary on Utpaladeva's Kārikās, and is more or less an independent treatise on the Pratyabhijñā system. It is a work for the advanced student, and although Abhinavagupta's observations are often remarkably clear and illuminative, the meaning cannot be fully grasped without a preliminary knowledge of the fundamental concepts such as *ābhāsa, icchā, kriyā, svātantrya, vimarśa* etc. Dr. Pandey's Introduction is very helpful in this respect, as it not only gives a lucid exposition of the basic concepts and the general background of Kashmir Śaiva philosophy but explains the points at issue between that system and other schools of thought, especially the Buddhists. Abhinavagupta sometimes explains these points quite clearly, e. g. the divergence between the Nyāya and the Kashmir Śaiva conception of Iśvara as the Cause (2.4.8); but his *Vimarśinī* is, on the whole, a difficult work, the study of which will be facilitated by this critical edition of the *Bhāskarī*. The elaborate Indices prepared by the editor will be of great use to students of Indian Philosophy. Another work of Abhinavagupta, the *Paryanta-pañcāśikā*, has been brought to light and edited by Dr. V. Raghavan with a learned Introduction and critical notes; it is a brief résumé of some of the tenets of the Pratyabhijñā school in fifty-two verses.

The new edition of Vidyānanda's *Āptaparīkṣā* prepared by Pandit Darbarilal Jain is a valuable contribution to the study of Indian philosophical texts. Students will be grateful for this exhaustive edition with a learned Introduction and a translation in Hindi with several appendices. The text is not a very easy one, and the translation appears to be lucid and can be followed by students of Sanskrit even with a little knowledge of Hindi. Vidyānanda who flourished early in the ninth century is one of the most elaborate among Jaina philosophical writers, and a worthy successor of Akalaṅka. The *Āptaparīkṣā* is one of his smaller works in which he propounds the Jaina theory of the Trustworthy being, and examines in this connection Vaiśeṣika, Sāṁkhya, Buddhist,

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Mīmāṃsā and Vedānta doctrines, paying special attention to Vaiśeṣika views. In fact, the numerous references to Jaina and non-Jaina authors add to the importance of his works in Sanskrit philosophical literature. The editor in his Introduction gives a valuable account of these references as well as the other works of Vidyānanda including the lost *Vidyānandamahodaya* and his principal predecessors and successors in Jaina philosophical thought. A detailed exposition of Vidyānanda's treatment of Jaina doctrines and those of the other schools of Indian thought will advance our knowledge of the cross-currents in Indian philosophical literature.

It will not be out of place to say a word about the isolated efforts of individuals here and there who have found delight in the writing of fluent Sanskrit prose and verse. Sri Mocherla Ramakrishnayya, a lawyer of Nellore, has published *Śāradāprasāda*, an interesting satirical poem in hundred smooth verses. Sri K. S. Nagarajan, a graduate in Science, of Mysore Electrical Department, has composed a Mahākāvya in sixteen Cantos entitled *Sītāsvayaṁvara*. Pandits Ganesh Joshi Acharya and Vishnuram Dvivedi have republished Appā Śāstri Rāśivaḍekara's *Lāvaṇyamayī* a translation in Sanskrit of a Bengali novel of Bankimachandra. Dr. Mangaldev Shastri has published the second part of his *Prabandhaprakāśa*, a collection of learned and thoughtful essays on educational and literary topics including one on the moral and religious ideas in the *Aitareyabrāhmaṇa*. In the concluding section of the book the author has incorporated an interesting collection of passages of ethical import from Vedic and Classical Sanskrit texts. It is the combined efforts of different categories of devoted workers that will help to keep Classical Sanskrit alive as an essential factor in our cultural life.

Sanskrit studies have long enjoyed an international status in the academic world. Western scholars, especially those of England, France, Germany and the U. S. A., have made great contributions to the better understanding of Sanskrit literature. One of the latest, which I cannot refrain from mentioning, is the Sanskrit version of the *Mahāparinirvāṇasūtra*, edited by Ernst Waldschmidt from the Turfan manuscripts and published by the German Academy of Sciences in Berlin only last year, which, though fragmentary in character, is a great effort in textual reconstruction. Such contributions will continue to awaken keen interest among Sanskrit scholars in India. But in the new age that is dawning upon us we also look forward to the Eastern nations taking a sympathetic interest in Sanskrit literature and the services rendered by India to the civilization of Asia. The recent institution of a professorship in Sanskrit by the Government of Iran will earn the gratitude of all lovers of Sanskrit learning in this country. Such encouragement given to Sanskrit studies will strengthen the cultural links that have always existed between India and the other nations of the East. In conclusion, we must also express our gratitude for the efforts made by some of our leaders, men like C. P. Ramaswamy Aiyer and K. M. Munshi, to establish international co-operation in the expansion of Sanskrit studies for the interpretation of all that is best and stimulating in Indian thought and culture.

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## (d) Islamic Culture Section

# PRESIDENTIAL ADDRESS

*by*

Dr. Bikrama Jit Hasrat, M.A., Ph.D.

Ladies and Gentlemen,

I am unable to express my gratitude for the honour which the Executive Committee of the All-India Oriental Conference has done me in inviting me to come and preside over this Section of its deliberations. I doubly appreciate the value of this honour since the chair of this Section in the past years has been occupied by great scholars in the field of Islamic research-at the feet of some of them I have actually sat as a pupil. I am, therefore, conscious of my own limitations to speak on many aspects of Islamic Culture and fervently hope:—

مابدان مطلب عالی نتوانیم رسید  هم مگر پیش نهد لطف شما گامی چند

I further consider myself as one who has come to this learned Conference as a seeker of knowledge, for it has been said: "to listen to the words of the learned and to instil into the heart the lessons of science is better than religious exercises."

Let us, first of all, take up a very specific question. Some of us feel that during the last few years in India, research and work in the field of Islamic Studies has received a great setback. Two of the major Classical languages in India—Arabic and Persian are facing gradual displacement from the high academic status which they have occupied for centuries in this country along with other sister Oriental languages. This is a very unfortunate tendency. It is said that workers in the field not only do not receive any encouragement but are often viewed askance as if engaged in some erroneous task. It is also feared that the portals of many a great institution may be gradually closed against the scholars, who desire to pursue an advanced course in Islamic learning and languages. I, for one, do not view all this with despair or despondency. The reason is two-fold: *first*, the composite character of Indian culture, which has reared up in its bosom many a diverse element and the space-time forces have assigned to each a place worthy of its capacity; *secondly*, Muslim culture is as much a heritage of the Islamic world as that of India, and the vast aggregate of Indian civilisation cannot conceive a greater immensity by disowning a chapter of its past. Take for instance, the position of the Persian language. For more than 10 centuries, it has not only remained the court language of our country, but also, to a large extent, the main vehicle in the field of erudition and scholarship, literature and history, epigraphy and numismatics, art and architectural inscriptions, philosophy and mystic thought. Medieval and modern Indian culture owes to it a great debt,

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and it would be highly detrimental to deprive it of its due place among the Indian Classical languages.

It is, therefore, our lack of proper appreciation of the vast contribution, which Islamic Culture has made in India that we view the situation with undue apprehension. The duty of keeping alight the torch of Islamic learning devolves upon us. Let us harken to the reassuring words of the Poet-philosopher, which perhaps, bear upon the subject:—

رخصت صد لالهٔ نا پایدار  کم نسازد رونق فصل بهار
از زیان گنج فراوانش همان  محفل گلهائے خندانش همان
فصل گل از نسترن باقی تراست  از گل وسرو وسمن باقی تراست
کان گوهر پر درے گوهر گرے  کم نگردد از شکست گوهرے
صبح ازمشرق ز مغرب شام رفت  جام صد روز از خم ایام رفت
بادهها خوردند و صهبا باقی است  دوشها خون گشت وفردا باقی است
تا خدا آن یطفؤا فرموده است
ازفسردن این چراغ آسوده است

The departure of a hundred fragile anemones
Diminishes not the splendour of the Spring—
This loss does not affect her abundant wealth,
The assembly of the smiling roses survive abright:
For the spring is more durable than the Narcissuses,
And the Roses and the Cypresses and the Jessamines!
The mine that cherishes and rears up rubies,
Becometh not deficient with one impaired.
The days and the nights come and go in the East and in the West
And the Time's wine-jar measures a hundred days' cup.
There yet remains of the wine amply partaken:
Tomorrows are yet to come tho' Yesternights be wasted!
Since God hath said: "Even if they try to put out,"
This lamp is immune from being blown out!

What then is the true spirit of Islamic Culture in its various phases spiritual, intellectual and as an evolutionary force? The entire religious fabric of Islam rests on ethical principles. The foremost amongst these is the doctrine of *Tauḥīd*: "Your God is one God; there is no God but He, the Most Merciful." Apart from the pantheistic and Sufic interpretations of *Tauḥīd*, it has a supreme psychological significance for human progress. It coalesces together the forces of heterogeneity in the world. "The Islamic culture," observes the Poet of the East, "finds the foundation of world-unity in the principle of *Tauḥīd*. Islam, as a polity, is only a practical means of making this principle a living factor in the intellectual and emotional life of Mankind. It demands loyalty to God, not to thrones and since

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God is the ultimate spiritual basis of all life, loyalty to God virtually amounts to man's loyalty to his own ideal nature." Of Tauḥīd, it is said:—

دین ازو حکمت ازو آئین ازو ، زور ازو قوت ازو تمکین ازو
پست اندر سایه اش گردد بلند ، خاک چون اکسیر گردد ارجمند
بیم وشک میرد عمل گیرد حیات ، چشم می بیند ضمیر کائنات
اسود از توحید احمر می شود ، خویش فاروق وابوذر می شود

The basic idea of *Tauḥīd* endows us with a powerful insight into the spiritual interpretation of the Universe. It also points to the fundamental unity of human race. Mankind today draws on the forces of suspicion, hate and resentment. Our ideology of nationalism is based on 'blood-relationship' and race-ideas, both of which hamper broad human outlook and impoverish our hidden sources of spiritual energy. Islamic ideal of nationalism, on the other hand, has its forceful universal appeal to the human mind. It has a dynamic outlook on life resting on the basis of fundamental unity of mankind. Its collective life is regulated by eternal truths. It is strengthened by the ideals of equality, solidarity and freedom. Territorialism has hardly any place in the ideals of Islamic nationalism, which deprecates the division of mankind into various tribes and mutually repellent nations. The following verses from the mathnawi رموز بیخودی illustrate this idea:—

با وطن وابسته تقدیر اُمم ، بر نسب تعمیر بنیاد اُمم
اصل ملت دروطن دیدن که چه ؟ باد و آب و گل پرستیدن که چه ؟
برنسب نا زان شدن نادانی است ، حکم او اندر تن وتن فانیست
آنچنان قطع اخوت کرده اند ، بر وطن تعمیر ملت کرده اند
تا وطن راشمع محفل ساختند ، نوع انسان را قبایل ساختند
این شجر جنت زعالم برده است تلخئی پیکار بار آورده است
مردمی اندر جهان افسانه شد ، آدمی از آدمی بیگانه شد
روح از تن رفت و هفت اندام ماند ، آدمیت گم شد و اقوام ماند

Nations, destiny linked up with countries!
And their structure's foundation laid on race!
Wherefore is sought a people's stock in the country?
Wherefore this worship of air, water and clay?
Racial pride is a folly—
It rules only the body which is mortal.
In such a manner the people have drifted away from Brotherhood,
And laid the foundation of territorial nationalism
That they reckon their homeland as a beacon in their midst
And group human race into a number of tribes!
This tree hath robbed the world of all happiness
And borne the fruit of the bitterness of strife.
The quality of manliness hath become a tale of the old
And men grown stranger to each other!
The soul hath departed from the body: a heap of defunct organs remaineth behind,
Humanity hath lost itself in the survival of national integrity!

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Perhaps the most interesting study for a student of Islamic culture is the evolution of philosophical thought in Islam. The dawn of a new era in the religious life of the people of the sterile and barren land of Arabia and beyond, where the inspiring message of Islam penetrated like the inward current of a mighty surging river, fertilising the soil it passed over, however, did not prove itself to be conducive to an immediate overgrowth of reflective thought. The *Qur'ān* in its simple, unpretentious and forceful language was definite in its directions to the believers; its instructions are quite clear and neither speculation nor disagreement is allowed in its interpretation. During the infancy of Islam, the Prophet made it clear that for the purity of religious belief there should be no misgivings in the minds of the believers. In the *Qur'ān* there is an open challenge to the doubters: This Book, there is no doubt in it, is a guide to those who guard against evil.' (II. 2.) And: 'And if you are in doubt as to that which we have revealed to our servant, then produce a chapter like it.' (II. 23) All the fundamental principles of belief, *viz.*, the Unity of God, Divine revelation and belief in the life after death are stated in it in most explicit terms. There is no scope for doubt or speculation concerning its teachings. Consequently, we can without any doubt presume, that during the early period of Islam, speculative thought and philosophy were unknown to the Arabs. "Had the Prophet of Islam known of the philosophers in the Greek sense of the term," observes T. J. Boer, "he would doubtless have doomed them, as he doomed the poets. The tradition ascribes to him the characteristic saying: 'the devil is found upon the way to the solitary,' and philosophers, as a rule are solitary men.

Even in latter times, the attitude of the orthodox was unalterable and we find it interesting to read, even with al-Hujwairī (p. 11 كشف المحجوب) for instance, that the acquisition of knowledge is obligatory for every Muslim man and woman, who should conform to the spirit prescribed by law. So it is only essential to learn all sciences such as astronomy, medicine and arithmetic etc. only so much as bears upon religious law; enough astronomy to know the time of prayers in the night, enough arithmetic to understand the division of inheritances and to calculate the duration of the intervening period after divorce for every woman to re-marry (*'idda*).

Considered as such, we find that philosophy had no place in the religious life of early Muslims, which was based purely on the *Qur'ān* and the Traditions, but the rapid growth of the Islamic world following the conquest of Persia, Egypt, Syria and Spain brought it into contact with other religious thoughts. While the field of Muslim domination was increasing, its cultural and religious force was not less disturbing for Zoroastrianism, Christianity, Judaism and Hellenism. The Persians though they accepted the religion of the Prophet *en masse*, were yet proud of their ancient culture and civilisation. Greek philosophy had crossed the Persian gulf and on the Iranian soil much interest was created in it by an active band of Nestorian refugees, who had fled from Edessa on account of the religious persecutions of Zeno to the court of the Sassanians. Latin scholasticism found a school at Nisibis and a college of Greek medicine sprang up at Nishapur. On the eve of

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Muhammadan conquest, therefore, we find that Greek sciences, medicine and philosophy, if not widely known in Persia, had found favour with the Sassanians. In Syria, Greek thought had penetrated in the early centuries of the Christian era and, in later times, the neo-Platonic school became more and more prominent and its influence was felt in their creeds and dogmas. In the fifth century, a new seminary of Aristotelian logic and theology was established at Edessa, which became a centre of Greek learning and culture so as to win for itself the title of 'Athens of Syria'. From these Syriac channels Hellenism found its way into Muslim thought long before Syria was actually conquered in 638 A. D.

It was under the Caliphate that the study of Aristotle among the Muslims was greatly encouraged by al-Manṣūr and al-Māmūn. At Baghdad and Nishapur regular instruction was imparted to thousands, who came attracted from far off lands. In another part of the hemisphere, the same process was being repeated in the Muslim Spain at Cordova, Andalusia and Morocco. The reign of al-Ḥakam is important for the collection of Greek texts and translations from all parts of Egypt, Persia, Iraq, Damascus and Alexandria for the Imperial Library at Cordova, where twenty-two free schools were set up for philosophical instruction.

But was the whole movement of Muslim neo-Platonism, both at Baghdad and Cordova "little else than a chapter in the history of Aristotelianism?" It remains yet for the scholars to determine the exact nature and the ultimate achievement of Latin scholasticism on the religious and cultural life of the Muslim world. The neo-Platonists represented a very high standard of intellectual life and their cultural centres imparted philosophical and scientific knowledge to the East, but neither the Nestorian schism at Nisibis, nor the seven neo-Platonist philosophers driven out of their homes by Justinian to the court of Naushirwan in 532 A. D., with their semi-missionary, semi-philosophical activities throughout Central Asia down to Arabia, succeeded in permeating the theological life of Islam. Much emphasis is laid on the Arab reception of Aristotelian philosophy and on the attitude of the *Mu'tazilites*, whose doctrines are said to be "remodelled and propagated under the influence of Aristotle," but it is strange that almost all the chief Muslim neo-Platonists *viz.*, al-Kindī, al-Fārābī, Ibn Sīnā and others, were devout Muslims who did not dare assail the fundamental principles of the faith. The breach between dogma and philosophy, to a certain extent, was certainly effected by them, yet the Arabian Aristotelians did not succeed in disintegrating the traditional theology of Islam. The Muslim interest in Greek philosophy and metaphysics, which resulted in the translation of a large number of works into Arabic, was in fact due to their inherent wide intellectual outlook to grasp what was best in Greek thought. This attempt as well as that of the translation of the Sanskrit works, which began later, in the court of the Caliphate at Baghdad, was predominatingly academic rather than religious or philosophical. European scholars like Dozy, O'Leary, Steiner and Boer who have done a thorough study of this movement, hold quite a contrary view and even assert that "the Aristotelian philosophy was received by the Muslim

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world as revelation supplementing the *Qur'ān,*" and that the method of Greek philosophy began to act as a powerful solvent on the traditinal belief of the Muslims.

All this is but a one-sided view of this vast historic phenomenon. Even the theory of neo-Platonic origin of Sufi mysticism is as much doubtful as the association of its fundamental doctrines exclusively with Vedantism or Buddhism. For those of us who are interested in the study of Islamic neo-Platonism, deeper research and investigation in some of its doctrinal theories offers a wider field.

The rise of Orthodox Scholasticism was, in fact, a reaction against the evergrowing force of Greek Philosophy, which directly or indirectly, began to find its way into the writings of Muslim philosophers. The *Mutakallimin,* from the very outset, tried to oust all such forces, which struck at the roots of the basic principles of Islamic belief; they opposed vehemently the notions of the *Mu'tazilites, the Shī'ites, the Sufis* and more than all the neo-Platonists. The idea of reconciliation between religion and philosophy was abhorrent to them. They did not approve the activities of the *Bāṭinīs,* who by the application of a kind of allegorical scheme to interpret the *Qur'ān* and the *Traditions* were busy finding out a solution; and the Sufis, who were working for a compromise between dogma and philosophy.

The school of the Mu'tazilites, founded by Bishar ibn al-Mu'tamir in 210 A.H. at the Abbasid capital, gained ascendency at the royal court, mainly by the teachings of its theologians like Thumama ibn Ashras and Ibn Abi Ḍu'ād. Their doctrines were in serious disagreement with the *Ahl-al-Ḥadīth,* who denounced them as heretical on the ground that their beliefs included the perverted notion of the Manichaeans and other non-Muslims. Briefly, they held that the *Qur'ān* was created; rejected all eternal attributes of God, contending that eternity is the proper or formal attribute of His essence; that God knows by His essence and not by His knowledge. With regard to the Unity of God, they went a step further, declaring that to affirm these attributes, is the same thing as to make more eternals and that the Unity of God is inconsistent with such an opinion. Wāṣil ibn 'Aṭā once remarked- "Whosoever asserted an eternal attribute, asserted that there were two Gods." Like all fanatical sects, which sprang up at various times in the history of Islam, the Mu'tazilites made ruthless attacks on those, who disagreed with their doctrines. Many had to suffer from their religious persecutions, and one of those unfortunate victims was Imām Aḥmad ibn Ḥanbal, the celebrated founder of the Hanbalite schooi and a renowned theologian of Islam. When summoned to the Council of Inquisition, he refused to profess that the *Qur'ān* was created and for his faithful adherence to the established traditions, he was ordered to be flogged to death. Al-Hujwairi narrates that shortly before his death, some persons visited him and asked him what he had to say about those who flogged him. He replied, "what should I have to say? They flogged me for God's sake, thinking that I was wrong and they were right. I would not claim redress from them at the Resurrection for mere blows."

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The spirit of orthodox scholasticism, which acquired a momentous force in the third century of the Hijra, stood for the revival of the reign of traditional theology, with its unvarying, firm and simple faith in what was revealed to the Prophet of God. "No innovations," was its motto. Its chief exponents like al-Ash'arī and Ghazālī repudiated rationalistic interpretations, scientific theories and speculative methods on the ground that the traditional usages could on no account be thought otherwise. The force of argument derived from logic, was a Greek innovation; it could not, therefore, prove the revealed doctrine and the examination of religious belief, born of speculative theology, tended to disintegrate the collective unity of Islamic religion.

The Ash'arities who founded the school of orthodox scholasticism, which is better known as *Kalām*, were, as a whole, moderates, born of reaction. Although they combated the Mu'tazilites and other rationalists, yet in trying to establish a traditional rule with regard to all theological problems, they were a moderate and partly mediating orthodoxy, who succeeded in coming to terms with speculation. The doctrines of this school, after al-Ahs'arī were further explained and somewhat enhanced by a number of theologians like al-Baqillānī, Ibn Farūq, al-Djuwaini and al-Ghāzālī.

Al-Ghazālī was perhaps the most original thinker Islam has ever produced. "Could there be another prophet after Muhammad," Suyūṭī once remarked, "surely it would have been al Ghazālī." As a theologian, he has exerted a very great influence on the religious life of the Muslims; he did more than anybody else to end the reign of philosophy in Islam and to set in its place, a form of devotional mysticism, which is at once the highest expression and the clearest limitation of the orthodox Muhammadan doctrine. "He represented the true spirit of Muslim scholasticism as opposed to the study of secular philosophy, which tended to create a general attitude of indifference towards religion."

Born in 450 A.H. at Ṭūs, with a sceptical bent of mind, he showed from his early life, an aptitude to find out for himself the underlying essence of real theology. Intellectualism did not appeal to him, and as a teacher of orthodox theology at the Nizāmiya College of Baghdad, he taught and wrote on common law. The life of constant controversial disputes and disagreements with the canonists did keep him very long at Baghdad, and finally in 488 A.H. he fled to take refuge under the congenial atmosphere of contemplative life of the Sufis. It was during this period that he studied with diligent labour, the different schools of Islamic thought and shaped his doctrines, which were destined to become a living force in Islam for centuries to come. In the process of the evolution of orthodox Muslim theology, he is said to have completed the task of al-Ash'arī. The latter had marked a great epoch in the clear enunciation of his doctrines, to which al-Ghazālī introduced a new element. He gave a place to mysticism in the secluded fold of Muslim orthodoxy. With him the movement of orthodox scholasticism reached its zenith and the influence of his doctrines remained established for many generations.

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Let us now turn to consider the cultural legacy of Islam in India. Here the cultural contact of Islam has proved a great civilising force. The contribution of Indo-Muslim thought in the social, literary and intellectual renaissance both in the medieval and modern India has been very great, covering the domains of literature, art, music, architecture and sciences. In other directions, the impact of Islam, in the course of centuries, has evolved new political ideals, divisions and schisms, literary and scientific spirit, mystic and philosophical thought. It has opened up new fields for the advancemant of learning and knowledge—particularly in the domains of history, including epigraphy and numisatics, literature, fine arts, philosophy and religion. It is neither possible for me, nor I do feel competent enough to examine in detail, this vast cultural heritage of India. I shall, perforce, confine myself to one or two aspects of this vast treasure-house of Islamic scholarship, because I feel that so far we have paid scant attention to it.

Generally speaking, the Muslim mind is highly receptive, and as in Syria, Iraq, Egypt, Persia and China, so also in India, the Muslims showed a keen desire to study and understand the cultural and intellectual attainments of those whom they had conquered. To them perhaps, the greatest ornament of man was erudition. With liberality of mind they could devote to the gentler pursuits of Indian philosophy, religions and sciences. And certainly, amongst the Muslim rulers, Indian literature and philosophy were never at a discount. The Ghaznawids and the Delhi Sultanate were keen supporters of learning. Towards the close of the Ghaznawid rule, Abdul Ḥamīd Mustaufī translated into Persian Ibn Muqffa's Arabic version of the *Pañcatantra* named *Kalīlah wa Dimna*. Incidentally Ibn Muqaffa's Arabīc version of the *Pañctantra* is the only Sanskrit work, which was later on translated into about a dozen languages including Syriac, Hebrew, Latin, Greek. Spanish, French, Turkish, English and Persian.

Out of a large number of Muslim scholars, who during this period, stand out prominent in the assiduous cultivation of Indian branch of learning, two at least deserve mention. One of these is Albīrūnī, who came to India and studied at first-hand Indian religious systems, philosophy, literature, chronology, astronomy, customs and laws, and in return taught Greek sciences to Indians. His knowledge of Sanskrit works, which he has enumerated as his sources in the *Kitāb al-Hind* seems to be almost complete. His translations from Sanskrit include that of the treatise on *yoga* and theistic philosophy developed by Patañjali, the *Sāṅkhya* of Kapila, Brahmagupta's *Brahma Siddhāntam* Indian Astronomy together with an orginal composition on the principles of *Siddhānta* entitled *Jwāmi' al- Mawjūd bi- Khawāṭir al-Hunūd*; Varāmihira's *Laghujātakam* and many others.

The second luminary, whose appreciation of India, her sciences, religions and languages was unbounded, is Amīr Khusrau who calls himself as 'the Indian Turk.' He studied Sanskrit, wrote poetry in Braj Bhakha and attained an extraordinary skill in Indian music. The *Ma'āthir-ul-Umarā* details an incident how ingeniously he out-witted the great Indian musician Gopal Nā'ik in the court of Sultan 'Alā-ud-

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Dīn Khaljī. Shiblī relates briefly Khusrau's contribution to the synthesis of Indian and Persian music. In one of his works- the *Nuh Sipihr* written in A.H. 718—he lavishes praise on India and gives ten reasons for the superiority of Indians in science and wisdom over all other nations. He examines in a summary manner, their philosophy, logic, astrology, physics, mathematics, astronomy and metaphysics. Of the Hindus he remarks: "In divinity alone they are confused, but then, so are all other people. Though they do not believe in our religion, many of their beliefs are like ours." He also speaks of many languages of India—Hindu'i, Lāhori, Kashmiri, Duhr-Samudrī, Tilangī, Gujari, Ma'bari, Gouri, Bengali, Oudhi and Sanskrit. Sanskrit, he adds, which with its strange forms of grammitical irregularities in its orthography, syntax and literature, nonetheless, 'is pure as a pearl, inferior to Arabic but superior to Darī.'

Numerous important translations from Sanskrit works made at the instance of Delhi Sultans and the Muslim rulers of the kingdoms of Kashmir and Deccan deserve the notice of the scholars. It is recorded that Sultan Fīroz *Shāh* in A. H. 772 found in a temple at Jawalamukhi 1300 rare Sanskrit works. He called the pandits of the temple and selected a number of works, mostly on astronomy, music and physical culture and ordered these to be translated into Persian. Among these was an Indian work on astronomy translated as *Dalā'l-i-Fīrozī*, which Badāuni claims to have read at Lahore in 1000 A. H. The Indian treatise on Astronomy by Varāhmihira was also translated into Persian at the Sultan's orders by Shams-i-Sirāj 'Afīf, the author of Tarikh-i-Fīrūz Shāhī. During the reign of Sikandar Lodhī, a work on Indian medicine was compiled under the title of *Ṭibb-i-Sikandarī* by Mīāṇ Buhwat; according to Ethé, who has noticed this work at some length, this was decidedly an improvement on all previous translations from Indian works on medicine as it contained a detailed and comprehensive account of therapeutics (*Sūtra-Sthāna*) and the diagnosis and treatment of diseases (*Nidāna Cikitsā-Sthāna*). Zain al-'Ābidīn Shāh of Kashmir according to Firishta, was a linguist, knowing besides Islamic languages both Sanskrit and Tibetan. Among many Sanskrit works translated at his instance are the *Mahābhārata* and the *Rāja Taraṅgiṅi*. Ibrāhīm 'Ādil Shāh of Deccan was a man of enlightened outlook. According to Firishta he not only entrusted the administration to his able Hindu advisers but also made Sanskrit the official language of the State. He was well-versed in Indian music and is said to have composed an original treatise on the subject entitled *Nau-Ras*.

Under the Mughals there was a great intellectual interest in learning and sciences reminiscent of the renaissance movement at the great centre of Islamic learning at Baghdad, and with the accession of Akbar in 263 A. H. a hitherto unprecedented official patronage of Indian sciences and translation from Sanskrit followed. According to the Court-historians, "learned men of all the realm—poets, historians, theologians, philosophers, astronomers, physicians and musicians swarmed the Imperial court." Abu'l Fadl records notices on the lives of 140 learned men in all sciences, classified in 5 different categories, 59 court-poets and 36 principal musicians. "Philologists are constantly engaged," he says, "in

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translating Persian, Greek and Sanskrit books into other languages." The most outstanding figures, among a vast number of Muslim scholars and historians, who engaged themselves in the translation of Sanskrit works, were Akbar's prime Minister Abu'l Faḍl, his equally distinguished brother Faiḍī—the poet-laureate, the eminent historian Mullā 'Abdul Qādir Badāūnī, Naqīb Khān, Shaikh Sultān of Thanesar and Mullā Sherī. They were officially assisted in their work by a large number of learned pandits well-versed in Indian philosophy and sciences. Badāūni has given an excellent picture of the work of the translations carried on in the library of the *Diwān-khāna* at Fatehpur Sikri.

The spirit of enquiry underlying the translations made from Sanskrit at the instance of Akbar was nothing more than the genuine academic interest of the Muslims for studying Indian religions and sciences; no ulterior political motive can be attached to it. It proved a preliminary to the gradual evolution of Indo-Muslim thought in the next few centuries. It not only enriched the Persian literature, but created a psychological atmosphere in which various uniform elements, as for instance, Vedantism and Sufism, the common efforts of Hindu-Muslim saints brought about slowly and imperceptibly a process of new cultural synthesis.

It is interesting to make a critical analysis of the method and quality of the Persian translations as a whole. Generally speaking, from 826 A. H. to 1240 A. H. the period when most of the important translations from Sanskrit were undertaken the Indian Epic, the *Mahābhārata* ran into 5 different, complete or abridged versions; the *Rāmāyaṇa* into 6; the *Vedas* into 1; the *Bhagvadgītā* into 4; the *Yoga-Vāsiṣṭhta* into 4; the *Pañcatantra* into 6; the Puranic literature into 1; the *Siṃhāsanadvātriṃśati* into 10 and the *Rāja-taraṅgiṇī* into 6 different versions. Other Indian works chosen by the translators and compilers were those on Music, Medicine, Astronomy, Astrology, Mythological stories and heroic legends, Puranic myths, Hindu cosmogony, comparative religion, abstruse science and philosophy.

What actually is the contribution of this vast amount of Persian literature towards the dissemination of Indian thought among the Muslims, yet remains for the scholars to decide. It is high-time that some of us should edit and publish these texts and bring out their literary and philological import. Of their importance, I cannot do better than to give here an illustration. Many of us, perhaps, know that the knowledge of Indian philosophy in the West was carried through a Persian translation of the Upaniṣads by the Muslim prince Dārā Shikūh in the year 1775 A. D., Anquetil Duperron, the renowned discoverer of the *Zend-Avesta* received a MS. of the *Sirr-i-Akbar*, the Persian translation of 50 Upaniṣads sent to him by M. Gentile, the French resident at the court of Shujā'-ud-Dawla. As at this time Persian was not only the most widely read language of the East but also read likewise by many European scholars, this rendering of the Upaniṣads exhibited a unique degree of fascination for Indian philosophy in the West. Duperron translated the text of Persian Upaniṣads into French and Latin, both of which immediately attracted considerable attention of

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the European scholars. Later on the *Sirr-i-Akbar* was carried so far as to the third remove from the original Sanskrit, for Duperron's Latin version was translated into German which probably won from Schopenhauer the oft-quoted approbation : "this had been the most rewarding and most elevating reading which there could be possible in the world, that which has been the solace of my life and would be of my death." Incidentaslly, four of the Upaniṣadic texts, till recently entirely unknown to the Sanskrit scholars, *viz.*, the *Chāgaleya*, the *Ārṣeya*, the *Śaunaka* and the *Vāṣkalamantra* have since been tentatively edited by Professor Belvalker from their Persian text in the *Sirr-i-Akbar*.

Ladies and Gentlemen, I need not detain you longer from your learned deliberations. On account of your indulgence I have already taken much of your time. And I thank you again for the honour you have done me.

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## (e) Arabic and Persian Section.

# PRESIDENTIAL ADDRESS

*by*

Dr. M. Wahid Mirza

*Lucknow University.*

It is both a privilege and a pleasure to preside over this gathering of learned scholars who have come from far and near to partake in the 16th. Session of the All-India Oriental Conference which is being held in the historic city of Lucknow that has an old tradition of Arabic and Persian scholarship. In the distinguished assembly before me, there are several familiar faces—faces belonging to old friends and colleagues, some of whom I have met after a very long interval. Time has not been very kind to most of them. They no longer possess the youthful appearance which they had twenty odd years ago, but it is very gratifying to note that the lapse of time has neither sapped their energy nor diminished their zeal for learning, so that they have left their comfortable homes to travel over long distances in order to participate in the proceedings of the Conference. I welcome all of them most cordially and thank them for their valuable help in making the Arabic and Persian section of the Conference a success.

Much has happened in our country during the last few years which have been full of turmoil and stress, and many of us have found it impossible to devote whole-hearted attention to literary pursuits. The emergence of India as a full-fledged independent Republic has, unfortunately, been attended by communal strife and economic distress and these two factors, along with others which are a natural consequence of the great political change that our country has undergone, have deprived our scholars of that peace of mind without which no constructive literary work is possible. Side by side with this, there has been created in our minds a regrettable feeling of despondency and frustration. It is now generally thought that in the present political and cultural set-up of the country there is no place for Arabic and Persian studies—that the days of these studies are past and their utility has vanished. This tragic impression has, indeed, been responsible for a sudden and steep fall in the number of students studying these languages at our Universities. I am sure, however, that my learned friends who are gathered here this morning realize how baseless is this pessimistic view, and how ill-founded are these fears. One cannot deny that with the adoption of Hindi as the national language of India, increasingly greater attention is bound to be paid to the study and development of that language and its source and fountain-head, Sanskrit. It is also a fact that quite a large number of our country-men, moved no doubt by apparently laudable sentiments of nationalism and patriotism, would like to go back to the ancient period of Indian history for inspiration, and to

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mould the future culture of India on the pattern of the Vedic age, ignoring altogether the long centuries of Muslim and British rules which saw the development of Arabic and Persian learning in India. But is that possible? Can we really divorce and sever apart the various periods of our country's history? Can we really purge our culture of what we think to be alien and foreign elements? nay, are those elements really alien and foreign? These are pertinent questions and obviously no sensible man who is not swayed by narrow prejudices would hesitate to answer them. It is idle, indeed, to speak of Hindu culture and Muslim culture as far as India is concerned. Our present culture is the product of various cultures that have merged and have become indissolubly knit together, and the different languages which have at one time or another served as literary mediums have all contributed to the formation of that composite culture. Arabic and Persian are as much Indian as Hindi or Sanskrit, for they have all been equally helpful in the evolution of that culture and civilization of which India is justly proud. To neglect Arabic and Persian, would, therefore, be to neglect some very important facets of our culture and to rob it of that unique charm, that quaint harmony and picturesqueness, which have always characterized it and which have won the admiration of the whole world.

The need for studying these languages is, as a matter of fact, all the more urgent in our present circumstances. India has, after a grim struggle, broken the shackles that bound her to a foreign and alien country politically and culturally. She now occupies an important place in the concourse of great nations inhabiting the largest continent of the world. She even has aspirations - and very legitimate aspirations too - to gain the leadership among those nations, and it is a patent fact that a very large number of people in Asia speak Arabic and Persian. These two languages have held sway right from the Hindu Kush to the shores of the Atlantic and they are still living and vigorous. How can the Indians aspire, on the one hand, to cultivate closer relations with the Persian and Arab countries and on the other hand allow these languages to dwindle and die a natural death in India? It is in my opinion the most sacred duty of every patriotic Indian to strive for their welfare and to save them from being relegated to the niche of neglect and oblivion like old and antiquated relics that have seen their day and could serve no useful purpose any more. It is, moreover, the duty specially of those of us who are entrusted with the teaching of these languages or are interested in them, to eradicate the wrong impression to which I have alluded, from the minds of our countrymen and to bring home to them the importance of Arabic and Persian studies.

The partition of India has contributed materially in another way also to the weakening of these studies. A number of our eminent scholars are now on the other side of the border, and the unfortunate barriers which prevent free and unhampered access from one dominion to the other, have resulted, for the time being at least, in severing close and sympathetic contact between them and the Indian scholars. It is, indeed, a pity that none of our friends and colleagues in Pakistan has found it convenient to participate in our deliberations. This state of affairs,

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sad as it is, is bound, let us hope, to change very soon, so that in the near future we may have the opportunity of bringing together all those scholars who have toiled in the cause of Oriental learning and have distinguished themselves by their ability and scholarship. Meanwhile it is very gratifying to watch the progress, on independent lines, of Arabic and Persian scholars both in India and Pakistan, inspite of the hard times which both of them have passed through. Here in India a good deal of useful work has been done since the last session of the Conference at Bombay two years ago, and several teachers of the various Universities have kept alight the torch of original research.

Thus Professor Hadi Hasan of the Muslim University is editing a unique manuscript of Kāhī's dīwān, while two of his works, one on Moghul poetry, and the other on the dīwān of Emperor Humayun, are in the press. At the Osmania University, Dr. Qari Kalimullah Husaini has written an interesting article on the authorship of the "Futūḥ al-Ḥaramain", a work popularly (and erroneously) ascribed to Mullā Jāmī (published in the Osmania University Research Journal, 1950), besides a very useful and comprehensive treatise on rhetorics entitled "Sirāj al-Balāgẖah", which is to be published shortly. His colleague, Dr. Moid Khan, has also been writing on various learned topics, such as the origin and development of the Maqāmāt in Arabic literature the life of the Prophet as depicted by his contemporary poets, Ibn Sīnā as an Arabic writer and poet, etc.

Reference may also be made to my own humble contributions, namely the edition of Kẖusrau's Nuh Sipihr, published by the Islamic Research Association, Bombay (Calcutta, 1950), and of the same author's work, the Kẖazā' in al-Futūḥ, which is being published by the Royal Asiatic Society of Bengal.

In Pakistan, Professor Serajul Haq of the Dacca University has edited and summarized Ibn Taimiya's "Risālatun ilā al-Malik al-Mu'ayyad Abi'l Fidā, which is being published in the "Abhandlungen der deutschen Akademie der Wissenschaften zu Berlin". He has likewise edited a poem by Ibn Taimiya on qaḍā and qadr. Dr. Mohammad Ishaq of the same University has published his Ph.D. thesis entitled "India's contribution to the study of Hadīṯ literature" (Mohammad Ashraf. Lahore). Another thesis by Mr. Abdul Jabbar entitled "the Reconstruction of the Tafsīr of Ibn 'Abbas", is ready for the press.

Attention is also being paid in India to the development of cultural relations with Arabic and Persian speaking countries. The formation of a Cultural Relations Council at Delhi was obviously a very wise step and has produced useful results. The revival, again, at Calcutta of the Indo-Iranian Society and the issue of a journal containing learned articles in Persian and English, is another step in the right direction, and augurs well for the future relations between Persia and India as well as of Persian studies in this country. A good deal of work, however, still remains to be done and while we have all met here, it might be as well to give serious thought to the matter and to try to devise ways and means for the propagation of these studies. A few

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things occur to me as very necessary for the purpose, and I shall refer to them briefly here. In the first place, there should be a very close collaboration among scholars in the various Indian Universities and other educational institutions, and they should keep one another fully informed of the work that they are engaged in. This would eliminate unnecessary duplication and, as a result of mutual advice and consultation, bring about an improvement in the general tone and quality of their work. Not only this, but they should not hesitate to work jointly where desirable and by their united eflorts try to overcome the difficulties which confront them. The advancement of knowledge rather than the acquisition of personal fame should be our aim, for no progress is possible without selfless work. In the second place we should definitely give up the present attitude of mild contempt for those scholars who have been trained on the old traditional lines and should try to win their confidence and co-operation. Some of them, it cannot be denied, have very sound knowledge of Arabic and Persian, and if they are unfamiliar with the modern methods of research, it is certainly not their fault. A judicious combinatīon of the old and the new, may result in tremendous improvement in the general level of research work and we shall thus be enabled to utilize a vast amount of literary talent which lies concealed in our country. In Lucknow, as well as in almost all other important educational centres in India, there exist side by side with modern Universities and colleges, a number of old-type institutions, but usually there is very little contact between the two. The gulf which divides them must be filled up, and it is the duty of those of us who have had the advantage of modern training, to take the initiative in that direction.

Thirdly we must do all we can to make Arabic and Persian studies as popular as possible and to provide adequate facilities for research-work. These ends could be achieved by a thorough over-hauling of our present courses of study and by adequate improvement of our libraries. Thousands of valuable manuscripts have perished due to neglect in India, thousands of others have found their way to foreign countries, but many thousands still lie beneath the thick coatings of accumulated dust in private, unknown libraries. We should search for them and acquire them for our University libraries. Many works of rare literary value by Indian scholars are still unknown and remain unpublished. We are still unware of these "gems of purest ray serene". They have to be dug out from their places of concealment and displayed to the literary world. All this and much more we can do if we shake off our present mood of complacency and laissez faire, and by our joint efforts can overcome all difficulties besetting our path. It is thus that we shall be able not only to keep alive Arabic and Persian studies in India, but to impart to them a fresh vigour and a new strength:

مشکلی نیست که آسان نشود  مرد باید که هراسان نشود

Mushkilī nīst ki āsān na-shawad  Mard bāyad ki hirāsān na-shawad

"There is no difficulty which may not be overcome, A man should never give way to despair."

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(f) PRAKRTA AND JAINISM SECTION.

## "प्राकृत और जैनधर्म" विभाग

## के

# अध्यक्ष पण्डित श्रीसुखलालजी संघवी का

# व्याख्यान

समानशील मित्रगण,

मैं आभारविधि व लाचारी प्रदर्शन के उपचार से प्रारम्भ में ही छुट्टी पा लेता हूँ। इससे हम सभी का समय भी बच जायगा।

आपको यह जानकर दुःख होगा कि इसी लखनऊ शहर के अजीतप्रसाद जी जैन अब हमारे बीच नहीं हैं। उन्होंने गोम्मटसार जैसे कठिन ग्रंथों का अंग्रेजी में अनुवाद किया था और जैन गजट के वर्षों से संपादक रहे। उनका अदम्य उत्साह हम सबमें हो, ऐसी भावना के साथ उनकी आत्मा को शांति मिले, यही प्रार्थना है।

जैन विभाग से सम्बद्ध विषयों पर सन् १९४१ से अभी तक में चार प्रमुखों के भाषण हुए हैं। डा० ए० एन० उपाध्ये का भाषण जितना विस्तृत है उतना ही अनेक मुद्दों पर महत्त्वपूर्ण प्रकाश डालनेवाला है। उन्होंने प्राकृत भाषा का सांस्कृतिक अध्ययन की दृष्टि से तथा शुद्ध भाषा तत्त्व के अभ्यास की दृष्टि से क्या स्थान है, इसकी गम्भीर व विस्तृत चर्चा की है। मैं इस विषय में अधिक न कहकर केवल इससे सम्बद्ध एक मुद्दे पर चर्चा करूँगा। वह है भाषा की पवित्रापवित्रता की मिथ्या भावना का।

### शास्त्रीय भाषाओं के अभ्यास के विषय में

मैं शुरू में पुरानी प्रथा के अनुसार काशी में तथा अन्यत्र जब उच्च कक्षा के साहित्यिक व आलंकारिक विद्वानों के पास पढ़ता था तब अलङ्कार नाटक आदि में आनेवाले प्राकृत गद्य-पद्यका उनके मुँह से वाचन सुनकर विस्मित सा हो जाता था—यह सोचकर कि इतने बड़े संस्कृत के दिग्गज पंडित प्राकृत क

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यथावत् पढ़ भी क्यों नहीं सकते ? विशेष अचरज तो तब होता था जब वे प्राकृत गद्य-पद्य का संस्कृत छाया के सिवाय अर्थ ही कर नहीं सकते थे। ऐसा ही अनुभव मुझको प्राकृत व पाली के पारदर्शी पर एकांगी श्रमणों के निकट भी हुआ है, जब कि उन्हें संस्कृत भाषा में लिखे हुए अपने परिचित विषय को ही पढ़ने का अवसर आता। धीरे-धीरे उस अचरज का समाधान यह हुआ कि वे पुरानी एकांगी प्रथा से पढ़े हुए हैं। पर यह त्रुटि जब युनिवर्सिटी के अध्यापकों में भी देखी तब मेरा अचरज द्विगुणित हो गया। हम भारतीय जिन पाश्चात्य विद्वानों का अनुकरण करते हैं उनमें यह त्रुटि नहीं देखी जाती। अतएव मैं इस वैषम्य के मूल कारण को खोज करने लगा तो उस कारण का कुछ पता चल गया जिसका सूचन करना भावी सुधार की दृष्टि से अनुपयुक्त नहीं।

जैन आगम भगवती में कहा गया है कि अर्ध-मागधी यह देवों की भाषा है[१]। बौद्ध पिटक में भी बुद्ध के मुख से कहलाया गया है कि बुद्ध वचन को प्रत्येक देश के लोग अपनी अपनी भाषा में कहें[२]। उसे संस्कृत बद्ध करके सीमित करने की आवश्यकता नहीं। इसी तरह पतंजलि ने महाभाष्य में संस्कृत शब्दानुशासन के प्रयोजनों को दिखाते हुए कहा है कि "न म्लेच्छितवै नाप भाषितवै"[३] अर्थात् ब्राह्मण अपभ्रंश का प्रयोग न करे। इन सभी कथनों से आपाततः ऐसा जान पड़ता है कि मानों जैन व बौद्ध प्राकृत भाषा को देववाणी मानकर संस्कृत का तिरस्कार करते हैं। या महाभाष्यकार संस्कृतेतर भाषा को अपभाषा कहकर तिरस्कृत करते हैं पर जब आगे पीछे के संदर्भ व विवरण तथा तत्कालीन प्रथा के आधार पर उन कथनों की गहरी जाँच की तो स्पष्ट प्रतीत हुआ कि उस जमाने में भाषाद्वेष का प्रश्न नहीं था किन्तु अपने शास्त्र की भाषा की संस्कार शुद्धि की रक्षा करना, इसी उद्देश्य से शास्त्रकार चर्चा करते थे। इस सत्य की प्रतीति तब होती है जब हम भर्तृहरि को 'वाक्यपदीय' में साधु-असाधु शब्दों के प्रयोग की चर्चा प्रसंग में अपभ्रंश व असाधु कहे जानेवाले शब्दों को भी अपने वर्तुल में साधु बतलाते हुए पाते हैं[४]। इसी प्रकार जब आचार्य आर्यरक्षित 'अनुयोगद्वार' में[५] संस्कृत-प्राकृत

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१—भगवती श० ५, उ० ४। पन्नवणा-प्रथमपद में मागधी को आर्य भाषा कहा है।

२—चुल्लवग्ग, खुद्दकवत्थुखन्द बुद्धवचननिरुक्ति।

३—महाभाष्य पृ० ४१।

४ वाक्यपदीय प्रथम काण्ड का० १४८-१५३।

५ अनुयोग द्वार पृ० १३१।

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दोनों उक्तियों को प्रशस्त बतलाते हैं, व वाचक उमास्वाति आर्यभाषा रूप से किसी एक भाषा का निर्देश न करके केवल इतना ही कहते हैं कि जो भाषा स्पष्ट और शुद्ध रूप से उच्चारित हो और लोकसंव्यवहार साध सके, वह आर्य भाषा'[१] तब हमें कोई सन्देह नहीं रहता कि अपने-अपने शास्त्र की मुख्य भाषा की शुद्धि की रक्षा की ओर ही तात्कालिक परम्परागत विद्वानों का लक्ष्य था।

पर उस सांप्रदायिक एकांगी आत्मरक्षा की दृष्टि में धीरे धीरे ऊँच-नीच भाव के अभिमान का विष दाखिल हो रहा था। हम इसकी प्रतीति सातवीं शताब्दी के आसपास के ग्रन्थों में स्पष्ट पाते हैं[२]। फिर तो भोजन, विवाह, व्यवसाय आदि व्यवहारक्षेत्र में जैसे ऊँच-नीच भाव का विष फैला वैसे ही, शास्त्रीय भाषाओं के वर्तुल में भी फैला अलंकार, काव्य, नाटक आदि के अभ्यासी विद्यार्थी व पंडित उनमें आनेवाले प्राकृत भागों को छोड़ तो सकते न थे। पर वे विधिवत् आदरपूर्वक अध्ययन करने के संस्कार से भी वंचित थे। इसका फल यह हुआ कि बड़े-बड़े प्रकाण्ड गिने जानेवाले संस्कृत के दार्शनिक व साहित्यिक विद्वानों ने अपने विषय से सम्बद्ध प्राकृत व पाली-साहित्य को छुआ तक नहीं। यही स्थिति पालीपिटक के एकांगी अभ्यासियों की भी रही। उन्होंने भी अपने-अपने विषय से संबद्ध महत्त्वपूर्ण संस्कृत-साहित्य की यहाँ तक उपेक्षा की कि अपनी ही परंपरा में बने हुए संस्कृत वाङ्मय से भी वे बिलकुल अनजान रहे[३]। इस विषय में जैनपरंपरा की स्थिति उदार ही रही है, क्योंकि आ० आर्यरक्षित ने तो संस्कृत-प्राकृत दोनों का समान रूप से मूल्य आँका है। परिणाम यह है कि वाचक उमास्वाति के समय से आज तक के लगभग १५०० वर्ष के जैन विद्वान् संस्कृत और प्राकृत वाङ्मय का तुल्य आदर करते आये हैं। और सब विषय के साहित्य का निर्माण भी दोनों भाषाओं में करते आये हैं।

इस एकांगी अभ्यास का परिणाम तीन रूपों में हमारे सामने है। पहला तो यह कि एकांगी अभ्यासी अपने सांप्रदायिक मन्तव्य का कभी-कभी यथावत् निरूपण ही कर नहीं पाता। दूसरा यह कि वह अन्य मत की समीक्षा अनेक बार गलत धारणाओं के आधार पर करता है। तीसरा रूप यह है कि एकांगी अभ्यास के कारण सम्बद्ध विषयों व ग्रन्थों के अज्ञान से ग्रन्थगत पाठ ही अनेक बार गलत हो जाते हैं। इसी तीसरे प्रकार की ओर प्रो० विधुशेखर

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१ तत्त्वार्थभाष्य ३–१५।

२ "असाधुशब्दभूयिष्ठा शाक्यजैनागमादयः" इत्यादि—तन्त्रवार्तिक १०,२३७।

३ उदा० सिलोन, बरमा आदि के भिक्खु महायान के संस्कृतग्रन्थों से अछूता हैं।

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शास्त्री ने ध्यान खींचते हुए कहा है कि "प्राकृतभाषाओं के अज्ञान तथा उनकी उपेक्षा के कारण 'वेणीसंहार' में कितने ही पाठों की अव्यवस्था हुई है।"[1] पंडित बेचरदासजी ने 'गुजराती भाषानी उत्क्रान्ति' में पृ० १०० टि० ६२ में शिवराम म० प्रांजपे संपादित 'प्रतिमा नाटक' का उदाहरण देकर वही बात कही है। राजशेखर की 'कर्पूरमंजरी' के टीकाकार ने अशुद्ध पाठ को ठीक समझकर ही उसकी टीका की है। डा० ए० एन० उपाध्ये ने भी अपने वक्तव्य में प्राकृतभाषाओं के यथावत् ज्ञान न होने के कारण संपादकों व टीकाकारों के द्वारा हुई अनेकविध भ्रान्तियों का निदर्शन किया है।

विश्वविद्यालय के नये युग के साथ ही भारतीय विद्वानों में भी संशोधन की तथा व्यापक अध्ययन की महत्त्वाकांक्षा व रुचि जगी। वे भी अपने पुरोगामी पाश्चात्य गुरुओं की दृष्टि का अनुसरण करने की ओर झुके व अपने देश की प्राचीन प्रथा को एकांगिता के दोष से मुक्त करने का मनोरथ व प्रयत्न करने लगे। पर अधिकतर ऐसा देखा जाता है कि उनका मनोरथ व प्रयत्न अभी तक सिद्ध नहीं हुआ। कारण स्पष्ट है। कॉलेज व युनिवर्सिटी की उपाधि लेकर नई दृष्टि से काम करने के निमित्त आये हुए विश्वविद्यालय के अधिकांश अध्यापकों में वही पुराना एकांगी संस्कार काम कर रहा है अतएव ऐसे अध्यापक मुँह से तो असांप्रदायिक व व्यापक तुलनात्मक अध्ययन की बात करते हैं पर हृदय उनका उतना उदार नहीं है। इससे हम विश्वविद्यालय के वर्तुल में एकत्र विसंवादी चित्र पाते हैं। फलतः विद्यार्थियों का नया जगत् भी समीचीन दृष्टिलाभ न होने से दुविधा में ही अपने अभ्यास को एकांगी व विकृत बना रहा है।

हमने विश्वविद्यालय के द्वारा पाश्चात्य विद्वानों की तटस्थ समालोचन-मूलक प्रतिष्ठा प्राप्त करनी चाही। पर हम भारतीय अभी तक अधिकांश में उससे वंचित ही रहे हैं। वेबर, मेक्समूलर, गायगर, लोयमन, पिशल, याकोबी, ओल्डनबर्ग, शार्पेनर, सिल्वन लेवी आदि गत युग के तथा डा० थामस, बेईल, बरो, शुब्रिंग, आल्सडोर्फ, रेनु आदि वर्तमान युग के संशोधक विद्वान् आज भी संशोधनक्षेत्र में भारतीयों की अपेक्षा ऊँचा स्थान रखते हैं। इसका कारण क्या है इस पर हमें यथार्थ विचार करना चाहिए। पाश्चात्य विश्व-विद्यालय का पाठ्यक्रम सत्यशोधक वैज्ञानिक दृष्टि के आधार पर रखा जाता है। इससे वहाँ के विद्वान् सर्वांगीण दृष्टि से भाषाओं तथा इतर विषयों का

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१ 'पाळीप्रकाश-प्रवेशक, पृ० १६ टि० ४२।

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अध्ययन करते कराते हैं। वे हमारे देश की रूढ़ प्रथा के अनुसार केवल सांप्रदायिक व संकुचित दायरे में बद्ध होकर न तो भाषाओं का एकांगी अध्ययन करते हैं और न इतर विषयों का ही। अतएव वे कार्यकाल में किसी एक ही क्षेत्र को क्यों न अपनावें पर उनकी दृष्टि व कार्यपद्धति सर्वांगीण होती है। वे अपने संशोधनक्षेत्र में सत्यलक्षी ही रहकर प्रयत्न करते हैं। हम भारतीय संस्कृति की अखण्डता व महत्ता की डींग हाँकें और हमारा अध्ययन अध्यापन व संशोधनविषयक दृष्टिकोण खंडित व एकांगी हो तो सचमुच हम अपने आप ही अपनी संस्कृति को खंडित व विकृत कर रहे हैं।

एम्० ए०, डोक्टरेट् जैसी उच्च उपाधि लेकर संस्कृतसाहित्य पढ़ानेवाले अनेक अध्यापकों को आप देखेंगे कि वे पुराने एकांगी पंडितों की तरह ही प्राकृत का न तो सीधा अर्थ कर सकते हैं, न उसकी शुद्धि-अशुद्धि पहचानते हैं, और न छाया के सिवाय प्राकृत का अर्थ भी समझ सकते हैं। यही दशा प्राकृत के उच्च उपाधिधारकों की है। वे पाठ्यक्रम में नियत प्राकृत-साहित्य को पढ़ाते हैं तब अधिकांश में अंग्रेजी भाषान्तर का आश्रय लेते हैं, या अपेक्षित व पूरक संस्कृतज्ञान के अभाव के कारण किसी तरह वर्ग की गाड़ी खींचते हैं। इससे भी अधिक दुर्दशा तो 'एन्शन्ट इन्डियन हिस्ट्री एण्ड कल्चर' के क्षेत्र में कार्य करनेवालों की है। इस क्षेत्र में काम करनेवाले अधिकांश अध्यापक भी प्राकृत-शिलालेख, सिक्के आदि पुरातत्त्वीय सामग्री का उपयोग अंग्रेजी भाषान्तर द्वारा ही करते हैं। वे सीधे तौर से प्राकृतभाषाओं के न तो मर्म पकड़ते हैं और न उन्हें यथावत् पढ़ ही पाते हैं। इसी तरह वे संस्कृत-भाषा के आवश्यक बोध से भी वंचित होने के कारण अंग्रेजी भाषान्तर पर ही निर्भर रहते हैं। यह कितने दुःख की व लज्जा की बात है कि पाश्चात्य संशोधक विद्वान् अपने इस विषय के संशोधन व प्रकाशन के लिए अपेक्षित सभी भाषाओं का प्रामाणिक ज्ञान प्राप्त करने की पूरी चेष्टा करते हैं तब हम भारतीय घर की निजी सुलभ सामग्री का भी पूरा उपयोग नहीं करते हैं।

इस स्थिति में तत्काल परिवर्तन करने की दृष्टि से अखिल भारतीय प्राच्य विद्वत्परिषद् को विचार करना चाहिए। मेरी राय में उसका कर्तव्य इस विषय में विशेष महत्त्व का है। वह सभी भारतीय विश्वविद्यालयों को एक प्रस्ताव के द्वारा अपना सुझाव पेश कर सकती है जो इस मतलब का हो—

"कोई भी संस्कृतभाषा का अध्यापक ऐसा नियुक्त न किया जाय जिसने प्राकृतभाषाओं का कम से कम भाषादृष्टि से अध्ययन न किया हो।

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इसी तरह कोई भी प्राकृत व पाली भाषा का अध्यापक ऐसा नियुक्त न हो जिसने संस्कृतभाषा का अपेक्षित प्रामाणिक अध्ययन न किया हो।"

इसी तरह प्रस्ताव में पाठ्यक्रम संबन्धी भी सूचना हो वह इस मतलब की कि—

"कालेज के स्नातक तक के भाषाविषयक अभ्यासक्रम में संस्कृत व प्राकृत दोनों का साथ-साथ तुल्य स्थान रहे, जिससे एक भाषा का ज्ञान दूसरी भाषा के ज्ञान के बिना अधूरा न रहे। स्नातक के विशिष्ट (ओनर्स) अभ्यासक्रम में तथा अनुस्नातक अभ्यासक्रम में तो संस्कृत, प्राकृत व पालीभाषाओं के सहअध्ययन की पूरी व्यवस्था करनी चाहिए, जिससे विद्यार्थी आगे के किसी कार्यक्षेत्र में परावलम्बी न बने।"

उक्त तीन भाषाओं का एवं उनके साहित्य का तुलनात्मक व कार्यक्षम अध्ययन होने से स्वयं अध्येता व अध्यापक दोनों का लाभ है। भारतीय संस्कृति का यथार्थ निरूपण भी संभव है और आधुनिक संस्कृत-प्राकृत मूलक सभी भाषाओं के विकास की दृष्टि से भी वैसा अध्ययन बहुत उपकारक है।

## उल्लेख योग्य दो प्रवृत्तियाँ

डा० उपाध्ये ने आगमिक साहित्य के संशोधित संपादन की ओर अधिकारियों का ध्यान खींचते हुए कहा है कि—

"It is high time now for the Jaina community and the orientalists to collaborate in order to bring forth a standard edition of the entire Ardhamāgadhī canon with the available Nijjuttis and cūrṇis on an uniform plan. It would be a solid foundation for all further studies. Pischel did think of a Jaina text society at the beginning of this century; in 1914, on the eve of his departure from India. Jacobi announced that an edition of the Siddhānta, the text of which can lay a claim to finality, would only be possible by using the old palm-leaf MSS. from the Patan Bhandāras, and only four years back Dr. Schubring also stressed this very point".

निःसंदेह आगमिक साहित्य के प्रकाशन के वास्ते भिन्न-भिन्न स्थानों से अनेक वर्षों से आज तक अनेक प्रयत्न हुए हैं। वे प्रयत्न कई दृष्टि से उपयोगी भी सिद्ध हुए हैं। तो भी प्रो० याकोबी और डा० शुब्रिंग ने जैसा कहा है वैसे ही संशोधित संपादन की दृष्टि से एक अखण्ड प्रयत्न की आवश्यकता आज तक बनी हुई है। डा० पिशल ने इस शताब्दी के प्रारंभ में ही सोचा था कि 'पाली टेक्स्ट सोसायटी' जैसी एक 'जैन टेक्स्ट सोसायटी' की आवश्यकता

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है। हम सभी प्राच्य विद्या के अभ्यासी और संशोधन में रस लेनेवाले भी अनेक वर्षों से ऐसे ही आगमिक साहित्य तथा इतर जैन साहित्य के संशोधित संस्करण के निमित्त होनेवाले सुसंवादी प्रयत्न का मनोरथ कर रहे थे। हर्ष की बात है कि पिशल आदि की सूचना और हम लोगों का मनोरथ अब सिद्ध होने जा रहा है। इस दिशा में भगीरथ प्रयत्न करनेवाले वे ही मुनि श्रीपुण्यविजयजी हैं जिनके विषय में डा० उपाध्ये ने दश वर्ष पहले कहा था—

"He (late Muni Shri Chaturavijayaji) has left behind a worthy and well-trained pupil in Shri Punyavijayaji who is silently carrying out the great traditions of learning of his worthy teacher".

मैं मुनि श्रीपुण्यविजयजी के निकट परिचय में ३६ वर्ष से सतत रहता आया हूँ। उन्होंने लिम्बड़ी, पाटन, बड़ौदा आदि अनेक स्थानों के अनेक भंडारों को सुव्यवस्थित किया है और सुरक्षित बनाया है। अनेक विद्वानों के लिए संपादन-संशोधन में उपयोगी हस्तलिखित प्रतियों को सुलभ बनाया है। उन्होंने स्वयं अनेक महत्त्व के संस्कृत प्राकृत ग्रन्थों का संपादन भी किया है। इतने लम्बे और पक्व अनुभव के बाद ई० स० १९४५ में "जैन आगम संसद्" की स्थापना करके वे अब जैनागमों के संशोधन में उपयोगी देश-विदेश में प्राप्य समग्र सामग्री को जुटाने में लग गये हैं। और मैं आशा करता हूँ कि उनके इस कार्य से जैनागमों की अन्तिमरूप में प्रामाणिक आवृत्ति हमें प्राप्त होगी। आगमों के संशोधन की दृष्टि से ही वे अब अपना विहारक्रम और कार्यक्रम बनाते हैं। इसी दृष्टि से वे पिछले वर्षों में बरोडा खंभात, अहमदाबाद आदि स्थानों में रहे और वहाँ के भंडारों को यथासंभव सुव्यवस्थित करने के साथ ही आगमों के संशोधन में उपयोगी बहुत कुछ सामग्री एकत्र की है। पाटन, लिम्बड़ी, भावनगर आदि के भंडार में जो कुछ है वह तो उनके पास संगृहीत था ही उसमें बड़ौदा आदि के भंडारों से जो मिला उससे पर्याप्त मात्रा में वृद्धि हुई है। इतने से भी वे संतुष्ट न हुए और स्वयं जेसलमेर के भंडारों का निरीक्षण करने के लिए अपने दलबल के साथ ई० १९५० के प्रारंभ में पहुँच गये। जेसलमेर में जाकर शारगोद्धार और भंडारों का उद्धार करने के लिए उन्होंने जो किया है उसका वर्णन यहाँ करना संभव नहीं। मैंने अपने व्याख्यान के अंत में उसे परिशिष्ट रूप से जोड़ दिया है।

उस सामग्री का महत्त्व अनेक दृष्टि से है। 'विशेषावश्यक भाष्य,' 'कुवलय माला,' 'ओघनिर्युक्तवृत्ति' आदि अनेक ताडपत्रीय और कागजी ग्रंथ ९०० वर्ष जितने पुराने और शुद्ध प्राय हैं। इसमें जैन परम्परा के उपरांत बौद्ध और ब्राह्मण परम्परा की भी अनेक महत्त्वपूर्ण पोथियाँ हैं। इनका विषय

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काव्य, नाटक, अलङ्कार, दर्शन आदि है । जैसे—"खण्डनखण्डखाद्यशिष्यहितैषिणी वृत्ति"—टिप्पण्यादि से युक्त, 'न्यायमंजरीग्रन्थिभंग,' 'भाष्यवार्तिकविवरण पंजिका,' पंजिकासह 'तत्त्वसंग्रह' इत्यादि । कुछ ग्रन्थ तो ऐसे हैं जो अपूर्व हैं—जैसे 'न्याय टिप्पनक'-श्री कंठीय, 'कल्पलताविवेक' ( कल्प पल्लव शेष ), बौद्धाचार्यकृत धर्मोत्तरीय टिप्पन आदि ।

सोलह मास जितने कम समय में मुनिश्री ने रात और दिन का, गर्मी और सर्दी का जरा भी ख्याल बिना किये जेसलमेर दुर्ग के दुर्गम स्थान के भण्डारों के अनेकांगी जीर्णोद्धार के विशालतम कार्य के वास्ते जो उग्र तपस्या की है उसे दूर बैठे शायद ही कोई पूरे तौर से समझ सके। जैसलमेर के निवास दरमियान मुनिश्री के काम को देखने तथा अपनी-अपनी अभिप्रेत साहित्यिक कृतियों की प्राप्ति के निमित्त इस देश के अनेक विद्वान् तो वहाँ गये ही पर विदेशी विद्वान् भी वहाँ गये । हेम्बुर्ग युनिवर्सिटी के प्रसिद्ध प्राच्य विद्या विशारद डा० आल्सडोर्फ भी उनके कार्य से आकृष्ट होकर वहाँ गये और उन्होंने वहाँ की प्राच्य वस्तु व प्राच्य साहित्य के सैकड़ों फोटू भी लिए ।

मुनिश्री के इस कार्य में उनके चिरकालीन अनेक साथियों और कर्मचारियों ने जिस प्रेम व निरीहता से सतत कार्य किया है और जैन संघ ने जिस उदारता से इस कार्य में यथेष्ट सहायता की है वह सराहनीय होने के साथ साथ मुनिश्री की साधुता, सहृदयता व शक्ति का द्योतक है ।

मुनि श्रीपुण्यविजयजी का अभी तक का काम न केवल जैन परम्परा से ही सम्बन्ध रखता है और न केवल भारतीय संस्कृति से ही सम्बन्ध रखता है, बल्कि मानव संस्कृति की दृष्टि से भी वह उपयोगी है । जब मैं यह सोचता हूँ कि उनका यह कार्य अनेक संशोधक विद्वानों के लिए अनेकमुखी सामग्री प्रस्तुत करता है और अनेक विद्वानों के श्रम को बचाता है तब उनके प्रति कृतज्ञता से हृदय भर आता है ।

संशोधनात्मक विद्वानों के लिये स्फूर्तिदायक एक अन्य प्रवृत्ति का उल्लेख भी मैं यहाँ उचित समझता हूँ । आचार्य मल्लवादी ने विक्रम छठी शताब्दी में 'नयचक्र' ग्रन्थ लिखा है । उसके मूल की कोई प्रति उपलब्ध नहीं है । सिर्फ उसकी सिंहगणिक्षमाश्रमणकृत टीका की प्रति उपलब्ध होती है।टीका की भी जितनी प्रतियाँ उपलब्ध हैं वे प्रायः अशुद्ध ही मिली हैं । इस प्रकार मूल और टीका दोनों का उद्धार अपेक्षित है । उक्त टीका में वैदिक, बौद्ध और जैनग्रन्थों के अवतरण विपुल मात्रा में हैं । किन्तु उनमें से बहुत ग्रन्थ अप्राप्य हैं । सद्भाग्य

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से बौद्धग्रन्थों का टिबटेन और चीनी भाषान्तर उपलब्ध है। जब तक इन भाषान्तरों की सहायता न ली जाय तब तक यह ग्रन्थ शुद्ध हो ही नहीं सकता यह उस ग्रन्थ के बरोडा, गायकवाड सिरीज से प्रकाशित होनेवाले और श्रीलब्धिसूरि ग्रन्थमाला से प्रकाशित हुए संस्करणों के अवलोकन से स्पष्ट हो गया है। इस वस्तुस्थिति का विचार करके मुनि श्रीजम्बूविजयजी ने इसी ग्रन्थ के उद्धार निमित्त टिबेटेन भाषा सीखी है और उक्त ग्रन्थ में उपयुक्त बौद्ध ग्रन्थों के मूल अवतरण खोज निकालने का कार्य प्रारंभ किया है। मेरी राय में प्रामाणिक संशोधन की दृष्टि से मुनिश्री जम्बूविजयजी का कार्य विशेष मूल्य रखता है। आशा है यह ग्रन्थ थोड़े ही समय में अनेक नये ज्ञातव्य तथ्यों के साथ प्रकाश में आवेगा।

## उल्लेख योग्य प्रकाशन कार्य

पिछले वर्षों में जो उपयोगी साहित्य प्रसिद्ध हुआ है किन्तु जिनका निर्देश इस विभागीय प्रमुख के द्वारा नहीं हुआ है, तथा जो पुस्तकें अभी प्रसिद्ध नहीं हुई हैं पर शीघ्र ही प्रकाशित होनेवाली हैं, उन सबका नहीं किन्तु उनमें से चुनी हुई पुस्तकों का नाम निर्देश अन्त में मैंने परिशिष्ट में ही करना उचित समझा है। यहाँ तो मैं उनमें से कुछ एक ग्रन्थों के बारे में अपना विचार प्रकट करूँगा।

जीवराज जैनग्रन्थमाला, सोलापुर द्वारा प्रकाशित दो ग्रन्थ खास महत्त्व के हैं। पहला है 'यशस्तिलक एण्ड इण्डियन कल्चर'। इसके लेखक हैं प्रोफेसर के० के० हेण्डीकी। श्रीहेण्डीकी ने ऐसे संस्कृतग्रन्थों का किस प्रकार अध्ययन किया जा सकता है उसका एक रास्ता बनाया है। यशस्तिलक के आधार पर तत्कालीन भारतीय संस्कृति के सामाजिक, धार्मिक, दार्शनिक आदि पहलुओं से संस्कृति का चित्र खींचा है। लेखक का यह कार्य बहुत समय तक बहुतों को नई प्रेरणा देनेवाला है। दूसरा ग्रन्थ है 'तिलोय पण्णत्ति द्वितीय भाग'। इसके सम्पादक हैं ख्यातनामा प्रो० हीरालाल जैन और प्रो० ए० एन्० उपाध्ये। दोनों संपादकों ने हिन्दी और अंग्रेजी प्रस्तावना में मूल सम्बद्ध अनेक ज्ञातव्य विषयों की सुविशद चर्चा की है।

भारतीय ज्ञानपीठ, काशी, अपने कई प्रकाशनों से सुविदित है। मैं इसके नये प्रकाशनों के विषय में कहूँगा। पहला है 'न्यायविनिश्चयविवरण' प्रथम भाग। इसके संपादक हैं प्रसिद्ध पं० महेन्द्रकुमारजी न्यायाचार्य। अकलंक के मूल और वादिराज के विवरण की अन्य दर्शनों के साथ तुलना करके संपादक

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ने ग्रन्थ का महत्त्व बढ़ा दिया है। ग्रन्थ की प्रस्तावना में संपादक ने स्याद्वाद संबंधी विद्वानों के भ्रमों का निरसन करने का प्रयत्न किया है। उन्हीं का दूसरा संपादन है तत्त्वार्थ की 'श्रुतसागरी टीका'। उसकी प्रस्तावना में अनेक ज्ञातव्य विषयों की चर्चा सुविशद रूप से की गई है। खासकर 'लोकवर्णन और भूगोल' संबंधी भाग बड़े महत्त्व का है। उसमें उन्होंने जैन, बौद्ध, वैदिक परम्परा के मन्तव्यों की तुलना की है। ज्ञानपीठ का तीसरा प्रकाशन है—'समयसार' का अंग्रेजी अनुवाद। इसके संपादक हैं वयोवृद्ध विद्वान् प्रो० ए० चक्रवर्ती। इस ग्रन्थ की भूमिका जैनदर्शन के महत्त्वपूर्ण विषयों से परिपूर्ण है। पर उन्होंने शंकराचार्य पर कुन्दकुन्द और अमृतचन्द्र के प्रभाव की जो संभावना की है वह चिन्त्य है[1]। इसके अलावा 'महापुराण' का नया संस्करण हिन्दी अनुवाद के साथ भी प्रकाशित हुआ है। अनुवादक हैं श्री पं० पन्नालाल, साहित्याचार्य। संस्कृत-प्राकृत छन्दःशास्त्र के सुविद्वान् प्रो० एच्० डी० वेलणकर ने सभाष्य 'रत्नमंजूषा' का संपादन किया है। इस ग्रन्थ में उन्होंने टिप्पण भी लिखा है।

आचार्य श्रीमुनिजिनविजयजी के मुख्य संपादकत्व में प्रकाशित होनेवाली 'सिंघी जैन ग्रन्थमाला' से शायद ही कोई विद्वान् अपरिचित हो। पिछले वर्षों में जो पुस्तकें प्रसिद्ध हुई हैं उनमें से कुछ का परिचय देना आवश्यक है। 'न्यायावतारवार्तिकवृत्ति' यह जैन न्यायविषयक ग्रन्थ है। इसमें मूल कारिका सिद्धसेनकृत है। उनके ऊपर पद्यबद्ध वार्तिक और उसकी गद्य वृत्ति शान्त्याचार्य कृत है। इसका संपादन पं० दलसुख मालवणिया ने किया है। संपादक ने जो विस्तृत भूमिका लिखी है उसमें आगमकाल से लेकर एक हजार वर्ष तक के जैनदर्शन के प्रमाण-प्रमेय विषयक चिन्तन का ऐतिहासिक व तुलनात्मक निरूपण है। ग्रन्थ के अन्त में संपादक ने अनेक विषयों पर टिप्पण लिखे हैं जो भारतीय दर्शन का तुलनात्मक अध्ययन करनेवालों के लिये ज्ञातव्य हैं।

प्रो० दामोदर धर्मानन्द कोसंबी संपादित 'शतकत्रयादि', प्रो० अमृतलाल गोपाणी संपादित 'भद्रबाहुसंहिता', आचार्य जिनविजयजी संपादित 'कथाकोष-प्रकरण', मुनिश्री पुण्यविजयजी संपादित 'धर्माभ्युदय महाकाव्य' इन चार ग्रन्थों के प्रस्ताविक व परिचय में साहित्य, इतिहास तथा संशोधन में रस लेनेवालों के लिए बहुत कीमती सामग्री है।

'षट्खण्डागम' की 'धवल' टीका के नव भाग प्रकाशित हो गये हैं।

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१ देखो, प्रो० विमलदासकृत समालोचना—ज्ञानोदय-सितम्बर १९५१।

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यह अच्छी प्रगति है। किन्तु 'जयधवला' टीका के अभी तक दो ही भाग प्रकाशित हुए हैं। आशा की जाती है कि ऐसे महत्त्वपूर्ण ग्रन्थ के प्रकाशन में शीघ्रता होगी। भारतीय ज्ञानपीठ ने 'महाबंध' का एक भाग प्रकाशित किया किन्तु इसकी भी प्रगति रुकी हुई है। यह भी शीघ्रता से प्रकाशित होना जरूरी है।

यशोविजय जैनग्रन्थमाला पहले काशी से प्रकाशित होती थी। उसका पुनर्जन्म भावनगर में स्व० मुनि श्री जयन्तविजयजी के सहकार से हुआ है। उस ग्रन्थमाला में स्व० मुनि श्री जयन्तविजयजी के कुछ ग्रन्थ प्रकाशित हुए हैं उनका निर्देश करना आवश्यक है। "तीर्थराज आबु" यह 'आबु' नाम से प्रथम प्रकाशित पुस्तक का तृतीय संस्करण है। इसमें ८० चित्र हैं। और संपूर्ण आबु का पूरा परिचय है। इस पुस्तक की यह भी एक विशेषता है कि आबु के प्रसिद्ध मंदिर विमलवसही और लूणिग वसही में उत्कीर्ण कथाप्रसंगों का पहली बार यथार्थ परिचय कराया गया है। 'अर्बुदाचल प्राचीन जैनलेखसंदोह' यह भी उक्त मुनिजी का ही संपादन है। इसमें समस्त आबु में प्राप्त जैन शिलालेख सानुवाद दिये गये हैं। इसके अलावा इसमें अनेक उपयोगी परिशिष्ट भी हैं। उन्हीं की एक अन्य पुस्तक 'अचलगढ़' है जिसकी द्वितीय आवृत्ति हाल में ही हुई है। उन्हीं का एक और ग्रन्थ 'अर्बुदाचल-प्रदक्षिणा' भी प्रकाशित हुआ है। इसमें आबु पहाड़ के और उसके आसपास के ९७ गाँवों का वर्णन है, चित्र है और नकशा भी दिया हुआ है। इसी का सहचारी एक और ग्रन्थ भी मुनिजी ने 'अर्बुदाचल-प्रदक्षिणा—जैनलेखसंदोह' नाम से संपादित किया है। इसमें प्रदक्षिणागत गाँवों के शिलालेख सानुवाद हैं। ये सभी ग्रन्थ ऐतिहासिकों के लिये अच्छी खोज की सामग्री उपस्थित करते हैं।

वीरसेवा मंदिर, सरसावा के प्रकाशनों में से 'पुरातन जैनवाक्यसूची' प्रथम उल्लेख योग्य है। इसके संग्राहक-संपादक हैं वयोवृद्ध कर्मठ पंडित श्री जुगलकिशोरजी मुख्तार। इसमें मुख्तारजी ने दिगम्बर प्राचीन प्राकृतग्रन्थों की कारिकाओं की अकारादिक्रम से सूची दी है। संशोधक विद्वानों के लिये यह बहुमूल्य पुस्तक है। उन्हीं मुख्तारजी ने 'स्वयंभूस्तोत्र' और युक्तनुशासन का भी अनुवाद प्रकाशित किया है। संस्कृत नहीं जाननेवालों के लिये श्री मुख्तारजी ने यह अच्छा संस्करण उपस्थित किया है। इसी प्रकार मंदिर की ओर से पं० श्री दरबारीलाल कोठियाकृत 'आप्तपरीक्षा' का हिन्दी-अनुवाद भी प्रसिद्ध हुआ है। वह भी जिज्ञासुओं के लिये अच्छी सामग्री उपस्थित करता है।

श्री दिगम्बर जैनक्षेत्र श्री महावीरजी यह एक तीर्थरक्षक संस्था है किन्तु

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उसके संचालकों के उत्साह के कारण उसने जैनसाहित्य के प्रकाशन के कार्य में भी रस लिया है और दूसरी वैसी संस्थाओं के लिए भी वह प्रेरणा-दायी सिद्ध हुई है। उस संस्था की ओर से प्रसिद्ध आमेर ( जयपुर ) भंडार की सूची प्रकाशित हुई है। और 'प्रशस्तिसंग्रह' नाम से उन हस्तलिखित प्रतियों के अंत में दी गई प्रशस्तियों का संग्रह भी प्रकाशित हुआ है। उक्त सूची से प्रतीत होता है कि कई अपभ्रंश ग्रन्थ अभी प्रकाशन की राह देख रहे हैं। उसी संस्था की ओर से जैनधर्म के जिज्ञासुओं के लिए छोटी छोटी पुस्तिकाएँ भी प्रकाशित हुई हैं। 'सर्वार्थसिद्धि' नामक 'तत्वार्थसूत्र' की व्याख्या का संक्षिप्त संस्करण भी प्रकाशित हुआ है।

माणिकचन्द दि० जैन-ग्रन्थमाला, बंबई की ओर से कवि हस्तिमल्ल के शेष दो नाटक 'अंजनापवनजय नाटक and सुभद्रा नाटिका' के नाम से प्रसिद्ध हुए हैं। उनका संपादन प्रो० एम० वी० पटवर्धन ने एक विद्वान् को शोभा देनेवाला किया है। ग्रन्थ की प्रस्तावना से प्रतीत होता है कि संपादक संस्कृत-साहित्य के मर्मज्ञ पंडित हैं।

वीरशासनसंघ, कलकत्ता की ओर से 'The Jaina Monuments and Places of First Class Importance' यह ग्रन्थ श्री टी० एन्० रामचन्द्रन् द्वारा संगृहीत होकर प्रकाशित हुआ है। श्रीरामचन्द्रन् इस विषय के मर्मज्ञ पंडित हैं अतएव उन्होंने अपने विषय को सुचारु रूप से उपस्थित किया है। लेखक ने पूर्व बंगाल में जैनधर्म इस विषय पर उक्त पुस्तक में जो लिखा है वह विशेषतया ध्यान देने योग्य है।

डा० महाणडले ने 'Historical Grammar of Inscriptional Prakrit ( पूना १९४८ ) में प्रमुख प्राकृत-शिलालेखों की भाषा का अच्छा विश्लेषण किया है। और अभी अभी Dr. Bloch ने 'Les Inscription d'Aśoka (Paris 1950) में अशोक के शिलालेखों की भाषा का अच्छा विश्लेषण किया है।

भारतीय पुरातत्त्व के सुप्रसिद्ध विद्वान् डा० बिमलाचरण लॉ ने कुछ जैनसूत्रों के विषय में लेख लिखे थे। उनका संग्रह 'सम् जैन केनोनिकल सूत्राज' इस नाम से रोयल एशियाटिक सोसायटी की बम्बई-शाखा की ओर से प्रसिद्ध हुआ है। जैनसूत्रों के अध्ययन की दिशा इन लेखों से प्राप्त होती है। लेखक ने इस पुस्तक में कई बातें ऐसी भी लिखी हैं जिनसे सहमत होना संभव नहीं।

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प्रो० कापडिया ने गुजराती भाषा में 'पाइय भाषाओ अने साहित्य' नामक एक छोटी सी पुस्तिका लिखी है। इसमें ज्ञातव्य सभी बातों के समावेश का प्रयत्न होने से पुस्तिका उपयोगी सिद्ध हुई है। किन्तु इसमें भी कई बातें ऐसी लिखी हैं जिनकी जाँच होना जरूरी है। उन्होंने जो कुछ लिखा है उसमें बहुत सा ऐसा भी है जो उनके पुरोगामी लिख चुके हैं किन्तु प्रो० कापडिया ने उनका निर्देश नहीं किया।

जैनमूर्तियों पर उत्कीर्ण लेखों का एक संग्रह 'जैनधातु प्रतिमालेख' नाम से मुनि श्रीकान्तिसागरजी के द्वारा संपादित होकर सूरत से प्रकाशित हुआ है। इसमे तेरहवीं शताब्दी से लेकर उन्नीसवीं शताब्दी तक के लेख हैं।

जैनग्रंथ-प्रकाशक सभा, अहमदाबाद भी एक पुरानी प्रकाशक संस्था है। यद्यपि इसके प्रकाशन केवल पुरानी शैली से ही होते रहते हैं तथापि उसके द्वारा प्रकाशित प्राचीन और नवनिर्मित अनेक ग्रन्थों का प्रकाशन अभ्यासी के लिये उपेक्षणीय नहीं है।

जैन कल्चरल रिसर्च सोसायटी, बनारस को स्थापित हुए छः वर्ष हुए हैं। उसने इतने अल्प काल में तथा अतिपरिमित साधनों की हालत में, संशोधनात्मक दृष्टि से लिखी गई जो अनेक पत्रिकाएँ तथा कई पुस्तकें हिन्दी व अंग्रेजी में प्रसिद्ध की हैं एवं भिन्न-भिन्न विषय के उच्च-उच्चतर अभ्यासियों को तैयार करने का प्रयत्न किया है वह आशास्पद है। डा० नथमल टाटिया का D. Litt उपाधि का महानिबन्ध 'स्टडीज इन् जैन फिलोसोफी' छपकर तैयार है। इस निबन्ध में डा० टाटिया ने जैनदर्शन से सम्बद्ध तत्त्व-ज्ञान, कर्म, योग जैसे विषयों पर विवेचनात्मक व तुलनात्मक विशिष्ट प्रकाश डाला है। शायद अंग्रेजी में इस ढंग की यह पहली ही पुस्तक है।

आचार्य हेमचन्द्रकृत 'प्रमाणमीमांसा' मूल और हिन्दी-टिप्पणों के साथ प्रथम सिंघी सिरीज में प्रकाशित हो चुकी है। पर उसका प्रामाणिक अंग्रेजी-अनुवाद न था। इस अभाव की पूर्ति डा० सातकोडी मुखर्जी और डा० नथमल टाटिया ने की है। 'प्रमाणमीमांसा' के प्रस्तुत अनुवाद द्वारा जैनदर्शन व प्रमाण शास्त्र की परिभाषाओं के लिए अंग्रेजी समुचित रूपान्तर की सामग्री उपस्थित की गई है, जो अंग्रेजी द्वारा शिक्षा देने और पानेवालों की दृष्टि से बहुत उपकारक है।

प्रो० भोगीलाल सांडेसरा का Ph.D. का महानिबन्ध 'कोन्ट्रीब्यूशन टु संस्कृत लिटरेचर आफ वस्तुपाल एण्ड हिज लिटरेरी सर्कल' प्रेस में और है

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शीघ्र ही सिंघी-सिरीज से प्रकाशित होनेवाला है। यह निबन्ध साहित्यिक एवं ऐतिहासिक दृष्टि से जितना गवेषणापूर्ण है उतना ही महत्त्व का भी है।

डा० प्रो० विलास आदिनाथ संघवे ने Ph.D. के लिए जो महानिबन्ध लिखा है उसका नाम है Jaina community—A Social Survey। इस महानिबन्ध में प्रो० संघवे ने पिछली जनगणनाओं के आधार पर जैनसंघ की सामाजिक परिस्थिति का विवेचन किया है। साथ ही जैनों के सिद्धान्तों का भी संक्षेप में सुन्दर विवेचन किया है। यह ग्रन्थ जैन कल्चरल रिसर्च सोसायटी की ओर से प्रकाशित होगा। उसी सोसायटी की ओर से डा० बागची की पुस्तक Jain Epistemology छप रही है।

डा० जगदीशचन्द्र जैन Ph. D. की पुस्तक 'लाईफ इन् एन्शन्ट इण्डिया, एज डिपिक्टेड इन जैन केनन्स', बम्बई की न्यू बुक कंपनी ने प्रकाशित की है। न केवल जैन परंपरा के बल्कि भारतीय परंपरा के अभ्यासियों एवं संशोधकों के सम्मुख बहुत उपयोगी सामग्री उक्त पुस्तक में है। उन्हीं की एक हिन्दी पुस्तक 'भारत के प्राचीन जैनतीर्थ' शीघ्र ही जैन कल्चरल् रिसर्च सोसायटी से प्रकाशित हो रही है।

गुजरात विद्यासभा ( भो. जे. विद्याभवन ) अहमदाबाद की ओर से तीन पुस्तकें यथासंभव शीघ्र प्रकाशित होनेवाली हैं जिनमें से पहली है—'गणधरवाद'—गुजराती भाषान्तर। अनुवादक पं० दलसुख मालवणिया ने इसका मूलपाठ जेसलमेर स्थित सबसे अधिक पुरानी प्रति के आधार से तैयार किया है और भाषान्तर के साथ महत्त्वपूर्ण प्रस्तावना भी जोड़ी है। 'जैन आगममां गुजरात' और 'उत्तराध्ययन' का पूर्वार्ध-अनुवाद—ये दो पुस्तकें डा० भोगीलाल सांडेसरा लिखित हैं। प्रथम में जैन आगमिक साहित्य में पाये जानेवाले गुजरात-संबंधी उल्लेखों का संग्रह व निरूपण है और दूसरी में उत्तराध्ययन मूल की शुद्ध वाचना के साथ उसका प्रामाणिक भाषान्तर है।

श्रीसाराभाई नवाब, अहमदाबाद के द्वारा प्रकाशित निम्नलिखित पुस्तकें अनेक दृष्टियों से महत्त्व की हैं—'कालकाचार्य कथासंग्रह'—संपादक पं० अंबालाल प्रेमचन्द्र शाह। इसमें प्राचीन काल से लेकर मध्यकाल तक लिखी गई कालकाचार्य की कथाओं का संग्रह है और उनका सार भी दिया हुआ है। ऐतिहासिक गवेषकों के लिये यह पुस्तक महत्त्व की है। डा० मोतीचन्द की पुस्तक—'जैन मिनियेचर पेइन्टींग्ज फ्रोम वेस्टर्न इण्डिया' यह जैन हस्तलिखित प्रतियों में चित्रित चित्रों के विषय में अभ्यासपूर्ण है। उसी प्रकाशक की ओर से

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'कल्पसूत्र' शीघ्र ही प्रकाशित होनेवाला है। इसका संपादन श्रीमुनि पुण्य-विजयजी ने किया है और गुजराती अनुवाद पं० बेचरदासजी ने किया है।

मूल रूप में पुराना, पर इस युग में नए रूप से पुनरुज्जीवित एक साहित्य संरक्षक मार्ग का निर्देश करना उपयुक्त होगा। यह मार्ग है शिला व धातु के ऊपर साहित्य को उत्कीर्ण करके चिरजीवित रखने का। इसमें सबसे पहले पालीभाषा के आगम मंदिर का निर्देश करना चाहिए। उसका निर्माण जैन साहित्य के उद्धारक, समस्त आगमों के और आगमेतर सैकड़ों पुस्तकों के संपादक आचार्य सागरानन्द सूरिजी के प्रयत्न से हुआ है। उन्होंने ऐसा ही एक दूसरा मंदिर सूरत में भी बनवाया है। प्रथम में शिलाओं के ऊपर और दूसरे में ताम्रपटों के ऊपर प्राकृत जैन आगमों को उत्कीर्ण किया गया है। हम लोगों के दुर्भाग्य से ये साहित्यसेवी सूरि अब हमारे बीच नहीं हैं। ऐसा ही प्रयत्न षट्खंडागम की सुरक्षा का हो रहा है। वह भी ताम्रपट पर उत्कीर्ण हो रहा है। किन्तु आधुनिक वैज्ञानिक तरीके का उपयोग तो मुनि श्रीपुण्य-विजयजी ने ही किया है। उन्होंने जेसलमेर के भंडार की कई प्रतियों का सुरक्षा और सर्व सुलभ करने की दृष्टि से माइक्रोफिल्मींग करवाया है।

संशोधकों व ऐतिहासिकों का ध्यान खींचनेवाली एक नई संस्था का अभी प्रारंभ हुआ है। राजस्थान सरकार ने मुनि श्रीजिनविजयजी की अध्यक्षता में 'राजस्थान पुरातत्त्व मंदिर' की स्थापना की है। राजस्थान में सांस्कृतिक व ऐतिहासिक अनेक विधि सामग्री बिखरी पड़ी है। इस संस्था के द्वारा वह सामग्री प्रकाश में आयेगी तो संशोधन क्षेत्र का बड़ा उपकार होगा।

प्रो० एच० डी० वेलणकर ने हरितोषमाला नामक ग्रन्थमाला में 'जय-दामन्' नाम से छन्दःशास्त्र के चार प्राचीन ग्रन्थ संपादित किये हैं। 'जयदेव छन्दस', जयकीर्तिकृत 'छन्दोनुशासन', केदार का 'वृत्तरत्नाकर', और आ० हेमचन्द्र का 'छन्दोनुशासन' इन चार ग्रन्थों का उसमें समावेश हुआ है।

'Studien Zum Mahānisīha' नाम से हैमबुर्ग से अभी-अभी एक ग्रन्थ प्रकाशित हुआ है। इसमें महानिशीथ नामक जैन छंदग्रन्थ के छठे से आठवें अध्ययनों का विशेषरूप से अध्ययन Frank Richard Hamm और डा० शुब्रींग ने करके अपने अध्ययन का जो परिणाम हुआ उसे लिपिबद्ध कर दिया है।

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## (g) History Section

# PRESIDENTIAL ADDRESS

*By*

Dr. B. Ch. Chhabra,

*Government Epigraphist For India, Ootacamund*

Friends and Fellow-workers,

It is a great privilege indeed to be called upon to preside over the deliberations of this august assembly. And I am deeply sensible of such a high distinction having this time been conferred on an humble worker like me. I accepted it, banking entirely on your friendly co-operation. I know, without your backing, I am a solitary rain-drop that would instantaneously vanish into dry dust; but with your backing, I am confident of flooding the whole earth.

*Saha vīryaṃ karavāvahai*

'United we do marvels!' However insignificant an individual effort be, its value in the aggregate is immense.

One is accustomed to have a regular feast from this chair—a dainty account of the recent activities in the field. I trust, however, that, for a change, you would not mind the hotchpotch which I may have to offer you instead. You remember Kālidāsa's word: *piṇḍak-harjūraiṛ udvejitasya tintiḍyām abhilāṣo bhavet*, 'being fed up with the honey-sweet Arabian dates, one would like to taste the sour dates of India, *tamar-ind* as an Arab would call them!'

Mine happens to be a very limited sphere of work. Being an epigraphist, I stand on the border-land between archaeology and history. An English friend might dismiss me as neither fish nor fowl. A fellow from Lucknow may concede that I am a fowl but of a funny sort—*ādhā titar, ādha mōr*, 'half partridge, half peacock.' And if you ask *me* I would rather place myself in the position of the Vedic man who declares

*Ayam me bhagavān hasto ayam me bhagavattaraḥ*

'*this* my hand is lucky, *this* mine is luckier still!' I hold sweets in both my hands. I have my bread buttered on both sides, if you please.

Thus, in a way, I sit at the very fountain-head of our history. As such, I may be allowed to probe into the future of our activities. With the advent of freedom, four years ago, India received a fresh impetus to progress in all directions. And, in spite of the unpeaceful

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world situation and other handicaps, the country has, within this short period, made a tremendous stride forward. With the hundred and one projects under way, the future is brighter still.

To us historians, what has been of special value is the awakening of a keen interest among the people at large in their past culture. People in India are anxious to know how their forefathers lived, what they did and what they achieved. This healthy curiosity is ever on the increase now. There is an urge, a demand to unearth and lay bare our past. And when the demand is a genuine one, the supply follows in abundance.

Hitherto this demand has been limited and lukewarm. The supply, too, has proportionately been lopsided and less penetrating. Besides, our progress has been by fits and starts, leaving gaps and voids. We began by drifting and, I think, we are drifting still. We are beholden to our then British masters for making a start. But just see how we drifted from one thing to another. Vedic or Brahmanical literature attracted attention for two main reasons: first, it was prevalent in some form or other throughout the country; and secondly, it proved the only source of the Hindu law. The beauty and excellences of Sanskrit works like Kālidāsa's *Abhijñānaśākuntala* proved added attractions. Buddhist literature could not be ignored, also for two main reasons: first, Buddhism, though extinct in India, was. as it still is, a living faith in the countries bordering her, and was thus an impelling force; and secondly, the ancient remains in the form of ruined *stūpas*, temples, monasteries, sculptures, etc., that were found in overwhelming numbers all over the country, specially in the north and the north-west, could be explained only with reference to Buddhist works. Jain literature, on the other hand, did not offer any such attraction. And so it remained in partial oblivion. It is only during recent years that scholars have devoted some thought to it and are beginning to realise its importance as a prolific source of history. It is an established fact that Jain literature is as extensive as Buddhist literature, if not more so. The historical information contained in it is supposed to be of a more reliable nature, and is expected to add vastly to our existing knowledge. More and more votaries are wanted in this field.

The coming into being of archaeology in India was again an accident rather than a planned affair. As indicated above, the very conspicuousness of the Buddhist remains created amateurish collectors of antiquities. At a certain stage the Government of India interfered, but the position of archaeology in India remained unstable until under the viceroyalty of Lord Curzon, fifty years ago, its department was organised with Mr. (later Sir) John Marshall as its Director General.

Studies in Sanskrit and researches in Indian archaeology gave rise to what we now call Indology. Sanskritists joined hands with archaeologists and gradually the ancient history of India began to evolve. Curiously enough, the outline of early history of India as drawn by the foreign scholars during the last century, with a marked western bias,

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still persists. Almost all the modern writers have worked within this framework. They have added many more details and have corrected many wrong notions, but have hardly stepped beyond the limits initially set forth. The invasion of India by Alexander the Great remains practically the starting point of Indian history which is further supposed to rest on sound historical basis only with the rock edicts of Aśoka onwards. Whatever is prior to these is dubbed as prehistory. This arrangement has been accepted almost universally, more for its convenience than for any cogent reason. Not being able to reconcile conflicting statements, elements of exaggeration and other apparently baffling features in the vast Sanskrit literature, a tacit understanding arose among the Indologists to the effect that such of the literary accounts as can be corroborated by archaeological finds or by other similar tangible proofs should be accepted as historical truths and the rest as myth or legend, if not for ever, at least until a chance discovery of a coin or an epigraph proves otherwise. This facile principle appealed to the ease-loving modern scholar and its application was responsible for the early Sanskrit literature having been relegated to fiction. Nowhere else in the world was history made so servile to her handmaid, archaeology, as in India. And archaeology in this country, in her turn, is taking her own time in serving her mistress, history.

The popular interest in Sanskrit literature assumed scientific attitude a little too late. The position now is that its votaries urge historicity for Vedic sages and Puranic dynasties, archaeology or no archaeology! They take it as an affront to ignore the traditional lore as mere fable. Their claims deserve careful consideration. Those who wish to know what those claims are, are referred to the recently published Hindi book, entitled *Bhāratavarṣa-kā Bṛhad Itihāsa*, Part I, by Pandit Bhagavaddatta.

It is a fact indeed that, at the hands of the first Indologists, a great bulk of Sanskrit literature, including the *Rāmāyaṇa*, the *Mahābhārata* and the *Purāṇas*, got rejected mostly as bosh and trash. Later on, reason prevailed and partial credence was accorded instead of total rejection. Archaeology did have a hand in this; for, as might well be expected, many a subsequent discovery proved the veracity of what had previously been doubted or denied. Archaeology is bound to render excellent services in this way, but, as already hinted, its progress has been slow and restricted.

The Department of Archaeology, I know, has ambitious plans, but is working under various handicaps. Besides, its limited staff, even if it be increased manifold, will never be able to do justice to the enormous work on hand unless the active co-operation of academic institutions and learned societies in the country is forthcoming in an ever-increasing measure. And for the best results, we want an army of trained workers. These we can have by starting a school of archaeology where we may have visiting professors from abroad, if need be, for specific subjects, rather than by sending a handful of our youngmen to foreign countries for training.

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Another thing that counts in this matter is the general policy of the department of Archaeology. And that depends mainly on the personal preference of its head. This is evident from its past career. During Sir John Marshall's time, the emphasis was on history. He has, however, left an impression that he had a marked partiality for sites like Taxila where the finds bespoke the glory more of Greece than of India. Sir John's successors did not have much time or inclination to show a deviation until Dr. Wheeler became the Director General. Since the latter's time, prehistory is predominant. It has come in for criticism in certain quarters. I quote here the opinion of Prof. Dr. J. Ph. Vogel, a close associate of Sir John Marshall and who once also acted as Director General of Archaeology in India: "At the present time there is a marked preference for prehistoric research among Indian archaeologists. We do not in the least wish to minimize the importance of prehistory, but it should be borne in mind that in India archaeology, and especially epigraphy, is indispensable for the elucidation of numberless problems relating to the historic period. It is hoped that the exploration of Buddhist sites will be resumed and carried out with such painstaking care and supervision as is necessary to ensure success." (*Journal of the Ceylon Branch of the Royal Asiatic Society*, 1950, p. 32).

Historians in India may welcome this piece of advice; and coming as it does from a veteran, let us hope, it is heeded. In fact, the activities today, both departmental and extra-departmental, are tending to a healthy compromise between history and prehistory. And if the present tempo is kept up for some years to come, the wealth of solid historical material made available both by literature and by archaeology, will be so enormous that the existing histories of India may undergo vast changes, if not be re-written.

The emergence of Pakistan created fresh problems for the department of archaeology. The researches in the Indus Valley Civilization were interrupted; but happily they have been resumed with renewed vigour. The exploration recently conducted by the department has spotted upwards of 70 ancient sites in the dried-up bed of the river Ghaggar in the north-west part of the Bikaner division of Rajasthan Union. Of these, 15 are allied to Harappa and Mohenjodaro. As a result of excavations of these sites, the very name *Indus Valley Civilization* will have to be altered. Besides, the present Director General of Archaeology is alive to the importance of such ancient sites as are likely to yield relics of the epic age, and that forms the undercurrent of his policy. Accordingly excavations have recently been carried out at the ancient site of Hastināpura. Their results will be announced soon, if not already published. In Bihar, a site of the Mauryan period, near Kumrahar, has been subjected to similar operations. Of these, too, you will presently have a detailed account. The fruitful excavations conducted at Kosam, the ancient Kauśāmbī, under the auspices of the University of Allahabad, have already been made known to you. And many of you will. in a day or two, be going on an excursion to Bhadoi, not far from Lucknow, where quite recently relics of remote antiquity have been laid bare. The Deccan College Post Graduate and Research Institute, Poona, under the able guidance of

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Dr. H. D. Sankalia, has lately conducted explorations and excavations at Nasik and in adjacent regions. We shall have a detailed description of these activities from Dr. Sankalia himself who is luckily present here and is presiding over the Archaeology Section. In the course of my recent tours in Saurashtra, I came across another little-known but promising ancient site near Junagadh that goes by the name of Intwa. A small-scale excavation has revealed there the ruins of what is known from a clay sealing the Rudrasena Mahāvihāra. Further excavations of this site are sure to yield antiquities associated with this great monastery.

I have cited these instances just at random, only to show how we are proceeding and progressing at present. It is clear that the great awakening is there and the people are now alive to their great heritage. Their enthusiasm is to be properly guided and wisely harnessed.

Finally, I wish to express my personal opinion in the matter of utilisation of the historical data at our disposal. You know, it is of various types. We need not always wait for archaeological corroborations. In our ancient literature and tradition there is much that is reliable and acceptable without requiring any extraneous authority. If we continue neglecting it, we run the danger of losing it irretrievably. I am reminded of the saying:

*yo dhruvāṇi parityajya*
*adhruvāṇi niṣevate*
*dhruvāṇi tasya naśyanti*
*adhruvaṃ naṣṭam eva tat*

'One who runs after the uncertain, leaving aside what is certain, loses the certain. As for the uncertain, that is already lost.'

I thank you again for the honour you have done me.

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(h) Archaeology Section

# PRESIDENTIAL ADDRESS

*by*

H. D. Sankalia.

*(Professor of Proto-Indian and Ancient Indian History, Deccan College Post-Graduate & Research Institute, Poona)*

I am thankful to the organizers of the All-India Oriental Conference for electing me president of the Archaeology Section for this year. Working at a post-graduate research Institute where I get opportunities of field work in Archaeology my mind is naturally pre-occupied with the problems of teaching the subject at our Universities so as to create a living interest in the subject itself and of providing trained personnel for unearthing our glorious past of which we know nothing.

## *I. Needs of Indian Archaeology.*

Looking to the comprehensive nature of the subject, varied, stretching before us an immense vista right from the dim Stone Ages down to almost the present period, and the manifold material that one may have for study for each of the intervening periods, it must be admitted that the number of workers in this subject is extremely small at present. We must have an army of trained workers studying different branches of the subject, and undertaking field work in different parts of India. The vastness of the country demands that there should be at least three or four centres in India where theoretical training in various aspects of archaeology is given, coupled with field archaeology and the methods of scientific preservation, cleaning, re-modelling, etc.

I venture to offer a few suggestions on the subject in view of the practical experience that I have had for the last ten years or more.

## *II. Problems.*

To my mind the most outstanding problem in which not only we, but scholars all over the world are interested, is the origin of the Harappa—(Indus) civilization. It raises a host of questions to wit: Is it Aryan or non-Aryan or pre-Aryan? If the latter, was it really destroyed by the Aryans, as is now believed on very inadequate evidence? With these questions is connected the question of the Aryan Civilization and one may ask: Who are the Aryans? Are they indigenous to India as some of our scholars believe and as our tradition maintains, or are they foreigners? If foreigners, did they enter India from the north-west, or the north, from across the mid-Himalayas and then spread westwards into the Punjab and eastwards into the Gangetic doab, as Pargiter believed? Whence did these Vedic and Purāṇic cultures spring up? How are they related to the different Stone Age Cultures—Neolithic, Mesolithic, and Palaeolithic?

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*III. Pre-History.*

And even about these Stone Age Cultures we know so little. Of the palaeolithic we seem to have two cultural groups. The earlier, known as the pre-Sohan, is found hitherto on the banks of the Indus in the Rawalpindi District. It has affinities with the South-east Asian Copper Culture. The latter, found all over India is the Hand-axe culture. So far it is well substantiated by the material found in S.E. India, Karnatak, Gujarat, Chauntra (Punjab) and Mayurbhanj. A question may be asked whether India had any share in the origination of any of these cultures, or whether she merely received these cultures from the South-East or Africa and accommodated them on her soil. These questions cannot be answered until sufficient work is done in India.

The same is true of the Mesolithic. So far no positive evidence of this culture is available. The Teris of South India, near Tuticorin, seem to contain the oldest series of microliths, whereas the Gujarat microlithic culture signifying occupation of sandy dunes, extremely crouched human burials. The positive evidence of the domestication of the dog etc., reminds one of similar cultures in Europe and Egypt but so far it remains undated and we cannot say that it is contemporary with them. It is suggested by Professor Piggot that the microlithic industries of India (as some of Europe) are perhaps connected with the North African Capsian. But even here we need stratigraphical evidence from several Indian and extra-Indian sites either to substantiate or to invalidate such a suggestion.

The Neolithic and Megalithic monuments are concentrated in Southern India, particularly in the Bellary District. Recent work at Brahmagiri in Mysore points to the Megalithic as an iron-using culture introduced in South India about the 4th century B.C. and it has been suggested by Professor Heimendorf that possibly it was brought into India by the proto-Dravidian, who were a Mediterranean people. How far is this hypothesis true? Does it cover the entire mass of megaliths spread all over South India or are any of them earlier?

A similar suggestion, I think, has been made about the Neolithic Culture.

The sum and substance of the few pre-historic studies that have so far been made is that almost all the cultures and civilisations in India, came from outside India—a conclusion which requires much more substantial evidence than we have at present. But until it is forthcoming, the various conjectures and hypotheses have got to be allowed.

*IV. Proto-History.*

If this is the state of our knowledge of the Stone Age Cultures of India, that of the proto-historic cultures is no better. This is in one sense the Darkest Age of Indian history. It is the period which, on the present data, seems to lie between the Indus Culture and the dawn of historic period which begins with Chandragupta Maurya. For, until a few months ago we had no archaeological material belonging to

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this vast period of nearly 2,000 years. But it is this period in which, according to the Purāṇas and the Mahābhārata, various dynasties flourished in the Indo-gangetic plains and the first Vedic settlement existed in Vidarbha, south of the Narmadā. Those of us who believe in the historicity of Rama and Krishna would say that they also lived in this or much earlier period.

No amount of literary studies, however, could make any one believe in this traditional history, unless we are able to handle some objects which might have been used by the Aryans of the historic past known through their Purāṇic dynasties. These objects must be found in some known context, either from Indian, or ex-Indian, i.e. Iranian, Iraqui, Anatolian or Egyptian evidence, and these objects must be obtained by stratigraphic methods alone.

It is not merely in the pre—and proto-historic spheres that we need most such excavations. These are equally needed for the historic periods. The chronology of the Kuṣāṇas, and the Sātavāhanas, as well as of the Later Guptas, based as it is on surface collection of coins and stray inscriptions is still not satisfactorily solved. How much more light on these questions may be had if we had a couple of excavations in each locality or sub-locality?

*V. Ancient History.*

And the Golden Age of our History, the Gupta period? What little we know of it is mainly based on literature, and a few inscriptions and coins, sculptures and terracottas. These surely do not tell us of the whole culture of the period. We do not know of the civic life—town planning, sanitation, houses, vessels for drinking and eating, items of food and clothing, a real insight into the religious practices of the several strata of society and the environment—the climatic conditions, the flora and fauna—in which the people in different parts of India lived 1500 years ago. And finally the men and women themselves. To what races of men did they belong? It may be interesting to know the affinity which may (or may not) be disclosed between the racial types then existing and the present ones, if prechance skulls or full skeleton material which has escaped cremation turns up.

What is true of the Gupta period is also true of the later periods, whether it is the period of the Pāla in Bengal and Bihar or the Cālukya-Rāṣṭrakūṭa in Karṇāṭaka or the Cola in South India or the still later period of the proto-Rajput dynasties,—the Gurjara Pratihāra, Gahadvalas or the Cālukyas of Anhilwad. What little we know is the dynastic history and to some extent the art history, deduced from sculpture on temples. An intimate knowledge of the life of these periods would really constitute the true history.

*VI. Plan and Organization.*

Let us, therefore, turn our attention and make an organized, and well planned attempt, on an all-India basis, taking into consideration the regional or local needs, talents and financial resources, at obtaining such a knowledge of all periods of Indian history, within a reasonable

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period of time, say of 10 years to begin with. Of course, this does not mean that we shall know everything by this time. But it is expected that sufficient material will be collected to write a fuller cultural history of the past than the one we have at present which is purely dynastic.

One of the most important ways, in some cases the only way, in which this material can be collected is archaeological exploration and excavation.

*VII. Agencies.*

The agencies which do this kind of work are, compared to the size of the land and its wealth in ancient material, pitiably few. These can be counted on the tips of one's fingers. First, we have the Archaeological Department of the Government of India. Only one or two of its several circles have been doing any excavation. Then there are the States. Of these, Mysore, Hyderabad, Madhya Bharat have their own Departments of Archaeology, but proper archaeological work, particularly systematic exploration, followed by excavation and publication of the report, is lacking. In Saurashtra a new Department is being organized. Thus these old "stalwarts" are not sufficiently active at present.

There remain the universities. Among these, the Calcutta University was the first to undertake an archaeological excavation, but has not followed up the initiative. Since 1940 our Institute has been doing some work, and lately the Universities of Allahabad, Baroda, and Poona have entered the field and the results are very promising indeed. The work of the University of Allahabad is beginning to fill up the long gap between the 4th century B.C. and the Harappa Civilization and shows us objects contemporary with the time of Buddha and king Udayana, whereas the work of the Poona University seems to give us a glimpse of a sequence of cultures from pre-history to history in Maharashtra.

Compared, however, to the magnitude of the problem and immense areas which await systematic investigation and exploration what is being done at present by these universities and the Archaeological Departments is indeed insignificant. If we really value this kind of work, which to my mind is the only means of unearthing our glorious past, it is absolutely necessary that it should be planned for the whole country and undertaken in collaboration with all the Universities and Government departments for stated periods. So far as the Universities are concerned, two arguments are usually advanced against participating in archaeological field-work, namely, they do not possess trained personnel and their financial resources are very limited.

*VIII. Finance and Trained Personnel.*

These are not indeed formidable obstacles. Young men are being trained in scientific excavation for the last 10 years and since 1945, the Department of Archaeological Survey, Government of India, has been organizing schools of training, where young men from universities are associated with the excavation work done under their auspices.

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Persons in charge at Baroda, Poona and Allahabad and even in the Government of India are the products of this commendable effort on the part of the Government of India. Certainly many more trained students can shortly be made available if universities take active interest in archaeology by assigning 'table' archaeology its proper place in the University curriculum and by providing specific grants for field-work as well.

The question of large scale explorations or excavations is out of place so far as the Universities are concerned. What is suggested here is that each University should confine its activities to the region in which it is situated and carry out a systematic exploration of the area year after year. This does not require much money. It can be managed within less than a thousand rupees. Regular work on scientific lines would soon form the basis of a first class gazetteer of several kinds of sites from which promising ones could be selected for excavation. This may be on a small scale initially. And for it no large funds would be necessary.

If a particular site later on proves to be really important, two or three Universities in one State, or adjacent States might organize a joint expedition, or seek support of local and even Central Government. Public patronage is also bound to come forth on account of local patriotism and the fundamental value of the work.

*IX. Past Experience.*

Such has been our experience. We began with a systematic survey of the surface monuments. Initially we started with the Poona District and one pupil was put on to the work of gathering, classifying and evaluating the known archaeological monuments in the Deccan (Maharashtra). Our work soon drew attention of the Government of India and the first joint expedition to Gujarat was organized. It was so very successful that the next year the University of Bombay assisted with a small grant for two years in succession. Invitation was then received from the Kolhapur State to excavate a Sātavāhana site near the city of Kolhapur. We then appealed for public support and the House of Tatas and later Wadias gave munificent grants to conduct further investigation in Gujarat and to enable us to invite Professor Zeuner of the London University to undertake a study of the Environment of the Stone Age Cultures of Gujarat and other parts of India. This year, with the help and under the auspices of the young University of Poona, excavations were conducted at Nasik and the adjacent areas. This has given us positive evidence of the human cultures which flourished at Nasik since palaeolithic times, several hundred thousand years ago, and the remnants of which have come down through Chalcolithic times to the 17th century when the site was fortified by the Muslims.

The Deccan College Research Institute started with a modest aim. Its own funds, even now, are small. But with generous help from several quarters, it has been going on from one venture to another. Other universities can do similar or even better work, under more promising conditions, if they make a provision for archaeological field-work and select trained people who are keen on field work.

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My plea today, therefore, is that the Universities and Museums in India have hitherto played an insignificant part in revealing India's past. They must now come forward and do whatever little they can in unravelling the past which might serve as a beacon light for the future historians.

*X. Regional Problems and Universities.*

It may now be pertinent to sketch out in broad outlines the problems that the Universities can successfully tackle. A glance at the location of the various Universities in India in their regional context, and the relation that they bear to the archaeological sites would indicate the nature of the work to be undertaken. India has at present twenty-six Universities. There is one each in E. Punjab, Delhi, and Rajputana. Archaeologically, Punjab is rich in antiquities of the Stone Age, as well as the Chalcolithic and later periods. Evidence is also now available, as shown by the work of Mr. Ghosh and Mr. Lal of the Archaeological Department, of the Chalcolithic—and later perhaps Aryan Cultures in Southern Punjab and Northern Rajputana. Earlier work of Carllyle followed by the work of Banerji and D. R. Bhandarkar has shown that Rajputana is prolific in monuments and coins of the early and mediaeval period. There is thus plenty of scope for work in pre-proto and early historical period, a work which, if systematically carried out, even on a small scale, will throw light on the Stone Age Cultures, the Aryan problem and the regional evolution of architecture, sculpture, and iconography, as well as dress and ornaments. So these Universities may undertake either jointly, individually or in co-operation with the Government of India planned field-work which is bound to yield important results.

*XI. Uttar Pradesh.*

The Uttar Pradesh has five Universities. Of these Allahabad is already engaged in excavation at Kausambi. But the rest should follow suit. The area is unusually large and rich. It is the Madhya Pradesh of the Aryans and teems with objects and mounds of pre-Maurya, Maurya, Kushana, Gupta, and later periods. We do not yet know of the existence of the Stone Age Cultures in the region. Possibly these are buried under the Ganga-Yamuna alluvium. But investigations may be instituted in the higher reaches of these and other rivers. Mirzapur, at the junction of U.P. and Bihar has already yielded a rich palaeolithic industry. But even if the Stone Ages are left alone, there are plenty of later sites, a few of which, if excavated, will give us not only an intimate picture of the material culture of ancient India, but will also help to solve many a vexed problem in Gupta chronology, at least by providing stratigraphic data of the period or perhaps that of the Purāṇic dynasties.

*XII. Madhya Pradesh.*

At present the Madhya Pradesh has only two universities, at Nagpur and Saugor. As Cunningham, Hiralal, Banerji and others have shown the State is unusually rich in Stone Age, Copper Age and historical finds-stupas, temples, images and inscriptions and coins. The

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Stone Age tools are from a number of places, of a variety of stone types and belong to various cultural stages. But no attempt has so far been made to connect these up stratigraphically into a sequence or to prepare an upto date list of their occurrence, which may be of help to future workers. This can, however, be easily started at little cost. One would also like to see a Vākāṭaka town and regional histories of art and architecture, as well as recording of place-names from inscriptions would throw a new light on the obscure problems. There has been an impact of so many cultures and forces-primitive and advanced—in this area that detailed, individual studies (monographs), dealing with relics and monuments of each dynasty are urgently needed.

*XIII. Orissa.*

Orissa is hitherto known by the famous temples. But this province on the eastern seaboard is still the home of many primitive tribes, who live in a sort of Stone Age Culture. It is also a much debated question whether this area is not responsible for the introduction through Assam and further east of a shouldered type of stone axe, different from that found further south. The solution of these and other local as well as inter-provincial culture relations can be expedited if local scholars lend a helping hand in working them out. Listing of all types of monuments is a prime necessity. It may be followed later by small excavations. The University of Utkal can certainly attempt the former with the help of a trained scholar. The various monuments of the historical periods also deserve a much more detailed study. Excavations at Sisupalgadh have shown how very useful they are in showing up a traditionally old site in its true light and thus fixing the base for building up history forwards or backwards.

*XIV. Assam.*

The Gauhati University, Assam, can embark upon a similar work, for the problems there are of a similar nature.

*XV. Bihar.*

The Patna University has already ventured into this field, I understand, and have found valuable data for the Maurya period. And they propose to prepare a detailed list of surface monuments. This is bound to reveal a number of interesting and hitherto unknown types of monuments as well as promising sites which may be excavated. In this listing a systematic collection of pottery types should not be omitted.

*XVI. Bengal.*

Whenever conditions become normal, it is hoped that the Calcutta University will resume their field work activities. Their Anthropological Department was the first to enter the prehistoric field. And they deserve to be congratulated on continuing their work against great odds.

*XVII. Peninsular India.*

We may now turn to the southern or peninsular universities. That of Andhra and Osmania lie in the midst of prolific Stone Age sites,

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besides that of the historical period. Andhra, in fact, may well become a centre of Neolithic studies. The line of investigation that was begun by Dr. Wheeler and the Deccan College at Brahmagiri and Sangankallu respectively should indeed be continued by these Universities either singly or in co-operation with the Southern Circle. There are many other problems of the historical period as well which might interest these universities. The Osmania University can also contribute materially to our knowledge of the Stone Age and later cultures if they co-operate with the Hyderabad Department of Archaeology, which has already done so much in bringing to light the varied stores of antiquities within the State. Until the discovery of copper objects at Brahmagiri and at Jorwe (Sangamner District) this year, Kallur in Hyderabad State was the only site south of the Vindhyas which possessed large copper objects, viz., swords. Further investigation into its full significance, the question whether these belong to a Copper or Chalcolithic culture and the places where the remains of this culture can be found, is long overdue. There are thus three sites with copper objects in the Deccan. And we should know what relation they bear with the Indus and Gangetic Copper cultures. Though the Jorwe copper axes look typologically similar to those from the Indus and Gangetic basins, its pottery, painted black on red, with highly carinated shoulders and flaring rims, bear no resemblance whatsoever, with Chalcolithic ware of India or Western Asia. So an intensive search for a Copper age site in South India, especially to the South of the Narmada is needed and the Universities on this side should embark upon it, either in their own respective regions or at select places under joint expeditions.

Literally heaps of relics of the Early Stone Age and Later magaliths, urn fields, rock and structural temples and probably Pallava and Cola town sites lie around the Universities of Madras and Annamalai and they may select any of these for regional and typological studies so as to give some idea of the life of the people under the Pallavas or the Colas. The work of the late Dr. Minakshi on the Pallava sculpture and of Dr. Sivarammurti on Amaravati needs now to be supplemented by actual discovery and study of the objects. This alone will give us a vivid idea of the material culture prevailing in the various periods of history which are at present known by dynasties only, both in South and North India. Nothing but excavations can supply such an evidence.

The archaeological problems facing the far south of the western coast—near Travancore, are not well known to me. Probably some of the problems, for instance, those of the raised beaches and their relation to the Late Stone Age Cultures, are similar to those present on the east coast. But we do know that this area was in close commercial contact with the Roman world. Coins and other objects proving this contact have already been found there. What we now need is two or three excavations which will further enlighten the Indo-Roman relations and their effect on the hinterland by supplying an assortment of objects.

*XVIII. Karnatak.*

Mysore and Karnatak Universities occupy one linguistic unit, viz., Kannada. The eastern parts of this unit are unusually rich in relics of

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several cultures—Palaeolithic, Microlithic, Neolithic, Megalithic—as well as monuments of the Kadambas, Cālukyas, Rāṣṭrakūṭas, Hoyasalas and others. Here is an area which, if systematically explored, would provide the much needed sequence of prehistoric cultures and their relation to the historic. This, in its turn, might clear up a number of ethnic and linguistic questions. Writing of detailed monographs on the monuments of the dynasties just mentioned, on the lines of those of Gujarat and the Deccan is also a desideratum. Excepting the excavations conducted by the late Dr. Krishna and by Dr. Wheeler in Mysore none have since been undertaken in Northern Karnatak. It is, however, known to contain promising sites, at Herekal and Madhavpur, for instance. Many more might be lying unknown. The listing of sites now being done by the Kannada Research Institute, should be followed by excavations and in these the Karnatak and the Mysore Universities can play a leading part.

*XIX. Gujarat.*

There now remain the Universities of Bombay, Poona, Baroda, and Gujarat. These cover the linguistic provinces of Maharashtra and Gujarat. Both present varied geological and topographical features. The former is predominantly hilly, the latter a flat, alluvial plain. The climatic conditions and the earliest Stone Age Cultures, however, seem to be similar. But was it really so? Gujarat then—much later—came under a series of arid spells and became sandy. And a microlithic culture existed almost all over Northern and Central Gujarat and Saurashtra. From where did it come? What was its relation to the long past palaeolithic? The area is so vast that unless many more scholars come forward, from different institutions, these questions will long remain unsolved.

Important too is the listing of monuments and the survey of mounds. The work of Burgess and Cousens in Saurashtra has not been resumed for over 50 years now. The splendid work of the Baroda Archaeological Department in this line has also been suspended owing to its merger with the Bombay State. So no new work is being done in Gujarat as well except the little that is started by the Anand and Baroda Universities. Our small but systematic dig at Rangpur showed that its pottery was different from that of the Harappa ware. Similar pottery was found at a nearby site at Armeli in December last surveyed by the Baroda University. This suggests that many more sites of Rangpur Chalcolithic culture exist in Saurashtra. The state is also rich in Roman and imitation Roman ware and antiquities of the Kṣatrapa and Gupta period. Recent work at Itwa near Junagadh brought to light structures of the Maurya-Kṣatrapa period, thus suggesting that many more might be found, if explorations and excavations are undertaken. But what is much more important is the possibility of finding evidence which would afford links with the cultures of Western Asia, particularly of Sumer, Assyria, and Babylon. For, Saurashtra was in contact with these and other countries, long before the Roman discovery of the monsoon or the Indo-Greek invasions. These and other problems should be tackled, even on a small scale, by the Universities of Gujarat.

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*XX. W. Asia.*

In this context, it may be mentioned that it is necessary for a few Indian scholars to have training in Western Asian archaeology and organize an Indian expedition to Iran, Iraq, and Turkey. Hitherto these countries, which are believed to have influenced Indian culture in prehistoric times and have indeed done so in the historic by the migration of several peoples, have been explored by European and American institutions. Of late Turks, Iraquis and Iranians are also participating in unravelling their country's history. But if we wish to establish or controvert the theory of these Western Asian influences we should have some experts who not only know our data but also the data available from Western Asia.

*XXI. Maharashtra.*

The method of work followed at the Deccan has already been referred to. The Bombay and Poona Universities have been supporting our schemes of field-work. One should like to see them become a regular feature of university activity.

So far reference has heen made only to the regional and local aspects of work to be undertaken by the Universities. That is primarily due to economic reasons. But Indian Culture is made up of many diverse currents and archaeology need not confine itself to any particular linguistic or provincial limits. It transcends all such natural or artificial limitations. When, therefore, a problem requires inter-provincial or all-India attention, there is no reason why a university should restrict its activities to the localities in which it is situated. It may work in an adjacent or a distant province, co-operating with the Government or the University of the region. In fact, this is the next step in the development of Indian archaeology that one expects when sufficient interest in the work is created.

*XXII. Museums.*

Today, I have mainly confined my remarks to the development of archaeological study and field work in our Universities. But I may say, without going into much detail, that our museums can and should also join in this activity. The work of museum-curators is so far restricted to ordinary collection and classification of antiquities. But now they should come forward and organize or participate in archaeological expeditions. Moreover their museums should display the various exhibits in their full cultural environments. At present the exhibits are fossils, without any living interest. But what is so far practised in the Natural History Museum, Prince of Wales Museum, Bombay, should also be attempted in the archaeological museums. Diagrams, models or full scale reconstructions of houses, city plans, and tombs, etc. should be made. And the material for this can best be had from stratified and well conducted excavations.

The teaching of archaeology in our Universities may be improved, if museum-curators and members of the Archaeological Department lecture in Universities at the post-graduate stage.

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*XXIII. Training Centres.*

Earlier, at the outset, I spoke about the necessity of having three or four training centres, where new students can be trained and where all technological aspects of archaeological work and problems can be studied first hand. Our museums e.g. at Bombay, Madras, Delhi have been doing cleaning and preservation of antiquities and there is also the laboratory at Dehra Dun. But their activities should be very much enlarged, so as to include sponsoring or participation in archaeological field work and teaching to University students, besides analysis of soil-samples for archaeological purposes and identification of animal bones and pollen analysis and making of casta and diagrams. If it is not possible for leading universities to found such centres immediately or in the near future, efforts must be made to enlist co-operation of several institutions, such as chemical laboratories, zoological and agricultural departments, etc. But sooner or later we must have such centres. For the needs of archaeology are different and a lot of comparative material is necessary for proper identification of bones or study of soils. When such centres, where full significance of archaeological objects can be brought out or their preservation assured, and students can be given training, are opened then alone shall we be doing full justice to our archaeological material. Specialist departments of the Government of India are widely separated from each other, and they are not well equipped for effective integrated work and suffer from administrative red tapism. Hence it appears that such training centres, instead of being started under the auspices of Government departments, could be better developed at some of the leading universities, adequately financed by the State and the Central Governments in the interest of Archaeology.

*XXIV. Academic Life and Archaeology.*

There is one more aspect that remains to be considered and that is the desirability of maintaining the high academic level of archaeological work which is not possible under a Government department. A university or a research institute has certain advantages over a Government Department. Since the staff of the former is required to guide pupils in post-graduate research, as well as do research by themselves, it has necessarily to remain in contact with the latest studies and developments in the subject. A Government officer need not be so well informed and is generally not so, owing to manifold administrative duties. Moreover a teacher has help from his pupils. So instead of one field worker there may be three or more, all doing research in various branches of the subject, and in different parts of the region. There is also less of red tape and less establishment cost and above all a spirit of comradeship between the teacher and the taught. All these go to foster the true spirit of research.

*XXV. Summary.*

What we, therefore, need is University Departments of Archaeology. These should be manned by persons trained in field as well as table archaeology, having a real aptitude for and independent experience of this kind of work. These university departments should not replace Government Departments. On the contrary, the former should

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serve as so many branches of one central organization, carrying on purely local or regional surveys or operating in Joint Expeditions as suits their needs and capacities.

India will have to enlist the sympathy and co-operation from the enlightened rich, who would not expect archaeology to give them gold which vanishes, but who should care for a true and ever-lasting thirst for knowledge which is real gold. So far, the public which include some well known and even cultured millionaires, has not paid much heed to what archaeology has done and could do in unravelling India's past civilizations, and their place in world history.

*XXVI. Archaeology and Tradition.*

Unless there is an early development of archaeological activity in which our universities and wealthy patrons of learning should participate, the archaeological departments, in spite of possessing some of the best talent in the country, cannot do much. The major problems such as whether the Aryans are foreigners or indigenous to India, whence and how did the Indus Civilization grow up, whether hundreds of kings and numerous dynasties mentioned in our Purāṇas are all mythical, will ever remain matters of speculation. Every year expeditions, foreign and native, are able to push back the antiquity of Iraq (Mesopotamia) or the ancient Sumer and bring to light some facts of history referred to by the Biblical, Hebrew, Assyrian and even Sumerian traditions. India is rich in historical traditions. Their antiquity and truth can be vindicated by archaeological digging alone.

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(i) INDIAN LINGUISTICS SECTION

# PRESIDENTIAL ADDRESS

*By*

K. GODAVARMA

## I

## INTRODUCTION

Fellow Delegates and friends,

Let me, at the outset, express my deep gratitude to the Executive Committee of the All-India Oriental Conference for electing me President of the Indian Linguistics section of the present session. My knowledge of the Indo-Āryan being limited and the field of Dravidian studies being very wide and not fully explored, it was with some diffidence that I accepted this responsibility. The chair I have the honour to occupy today was adorned in the past by veteran scholars like S. K. Chatterji, S. M. Katre, Sukumar Sen and Siddheshwar Varma who have all devoted their life-time to philological studies, much to the appreciation of the eastern as well as the western linguisticians. No wonder, then, that I should feel somewhat diffident coming in the wake of such eminent scholars. Nevertheless, I can assure you that in what little research I have done I have tried my best not to be carried away by provincial enthusiasm, but I have honestly endeavoured to view things impartially. It is perhaps in consideration of this that you have voted me to this position and I hope that with your co-operation and blessings I shall prove worthy of the confidence you have reposed in me.

We note with regret that since our last session we have lost two illustrious brethren of our fraternity. The sad demise of Batakrishna Ghosh to whom we owe many valuable publications dealing with Indo-European and Sanskrit philology is sure to be felt by the student of Indian linguistics. His *Les Formations Nominales et Verbales en p du Sanskrit* and *Linguistic Introduction to Sanskrit* are characterised by a precision and thoroughness worthy of being imitated by researchers in the field. The edition of *Jaiminīya Brāhmaṇa* brought out by him with an accurate translation and critical notes and his translation of Geiger's *Pāli: Litteratur und Sprache* bear ample testimony to his manysided activities. The Presidential Address delivered by him at the Indian Linguistics Section of the Fourteenth Oriental Conference still rings in the ears of at least some of us. It is rather unfortunate that his scholarly career was cut short by his premature death. Another scholar whose death we mourn is C.L. Narayana Rao who had, to his credit, a life of continuous literary and linguistic activities. Rao who started his career as a lecturer in Telugu in the Government Arts College Rajamundri had, all along, been a keen student of Telugu philology. His *History of the Telugu Language* is

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the product of strenuous research. A scholar in Sanskrit, Prākṛta and Telugu, Narayana Rao has edited many Telugu manuscripts and Buddhist texts which are of great interest from a linguistic point of view. In recording our high appreciation of their work, let us also pray that their souls rest in peace.

## II

## RETROSPECT OF THE ACHIEVEMENTS IN INDIAN LINGUISTICS DURING THE LAST FEW YEARS

In a rapid retrospect of the progress made in Indian linguistics during the last few years, I should at first make a reference to the speeches, articles and monographs of S.K. Chatterji who is the acknowledged leader of the Indian linguisticians of the present generation. He has demonstrated how philology can be applied to humanities and how it can successfully be brought to bear upon the solutions of international cultural problems. The paper read by him at the International Conference of Orientalists held in Paris on the Arabic version of the Mahābhārata prepared in 1026 A.D. by Abdul Hasan is sure to evoke the interest of scholars. The paper contains the thought-provoking suggestion that there must have existed a Prākṛta version of the Mahābhārata (most probably the Prākṛta belonging to the north-westrn part of India) on which the Arabic version is based. The Prākṛta version, if discovered, would indeed prove to be of incalculable value from the literary and the linguistic point of view. An etymological dictionary of old and middle Bengali which is being compiled by Chatterji jointly with his learned colleague Sukumar Sen will, when completed, be of immense benefit to researchers in the new Indo-Aryan languages in general and to the students of Bengāli in particular.

Siddheswar Varma whose genuine interest in phonological studies is well-known, has, in his paper *The Vedic accent and the interpreters of Pāṇini*[1] tried to show that the nature of the Vedic accent in general and of the Udātta accent in the sense of high tone was rightly interpreted by the *Taittirīyaprātiśākhya* and the Śikṣas confirmed, as it is, by the findings of modern comparative philology. In an article entitled *The genesis of the roots 'rabh', 'labh' and 'lab'*[2] K.M. Shembavnekar explains how the old root *rabh* became first softened into *labh* and then into *lab* transferring its orginal meaning to each successive stage, and acquiring a new one after the act of the genesis. Another short work on Vedic phonology is an attempt by A.M. Ghatge to find traces of short *e* and *o* in the *Ṛgvedasaṃhitā* where the Abhinihitasandhi is not effected by the redactors.[3] An examination of the theory of vowel leveling propounded by Geiger, a suggestion that the phenomenon may be due to the result of contaminations and a discussion of the contaminations under various categories form the subject-matter of an article under the caption *Phonology of the Sinhalese Inscriptions up to the end of the tenth century*[4] by P.B.F. Wijertane.

1. *JRAS* (Bombay Branch), Vol. 26, Part I, 1950.
2. *Annals of the Bhandarkar Oriental Research Institute*, Vol. XXIX, 1948.
3. Ibid. pp. 278—282.
4. *BSOAS*, 1949.

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With regard to works dealing with the morphology of the Indo-Aryan, mention may be made of *Verbal Composition in the Indo-Aryan* by R. N. Vale. The book aims at a Scientific analysis of the various types of verbal combinations commonly known as compound verbs. The material Vale has collected is invaluable and is calculated to suggest new problems of investigation for researchers. H. Hendriksen's article *The three conjugations in Sinhalese* which has appeared in the *BSOAS*, 1949 is designed to explain many obscure points in the morphology of that language.

Of historical grammars relating to the Indo-Aryan, attention may be drawn to two important works produced as theses by Madhukar Anant Mehendale and by Ganes Vasudev Tagore who worked under the guidance of S. M. Katre. The former's *Historical Grammar of Inscriptional Prākṛts* is full of information and evinces the great patience and study he has brought to bear upon his work. Although the historical nature of the work has been questioned, its usefulness in making linguistic evaluations of Middle Indo-Aryan Inscriptions cannot be overestimated. The latter's *A Historical Grammar of Apabhraṃśa*[5] is a study of the most important critically edited Apabramśa texts composed before the twelfth century and contains a good collection of facts properly arranged and helpful for further study of the subject. A *comparative grammar of the Middle Indo-Aryan* by no less a scholar than Sukumar Sen is also being published part by part in *Indian Linguistics*. In a consideration of critical editions of inscriptions, a prominent place has to be given to *Les Inscriptions d'Aśoka*[6] by Jules Bloch with whose excellent work in the field of Indo-Aryan we are all familiar. To quote the author's own words, it is a handy tutorial edition enabling the student of language to consult and criticise with ease the works of specialists and, at the same time, giving to the historians access to an important document while warning them of the obscurities that persist. Bloch's masterly introduction and copious notes by way of comment on the linguistic features of the inscriptions shed abundant light on many problems of interpretations hitherto unsettled.

A. N. Upadhye who has eminently distinguished himself by his unending zeal in discovering and publishing several Middle Indo-Aryan works, has recently added to his contributions by editing *Līlāvatī*[7] which is of paramount significance to the student of Middle Indo-Aryan linguistics. It is the first poem, so far known, which describes its dialect as Marahaṭṭhadesībhāsā. With the text before us, it should be possible for us to reconstruct the linguistic signification of the Mahārāṣṭrī dialect about the nature of which there is much uncertainty among the Prākṛta grammarians and much difference of opinion among modern scholars. Two other works edited by the same scholar in collaboration with Hiralal Jain are the eighth and the ninth volumes of *Dhavalā* (Amrāoti, 1949) and the second volume of the *Tilōyapaṇṇatti* (Sholapur, 1951). Though the works are primarily dogmatic in character, they

5. Deccan College Dissertation Series 5, 1948.
6. Socité d'Edition "Les Belles Lettres" Paris, 1950.
7. *Singhi Jaina Series* 31, Bombay, 1949.

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furnish ample material for reconstructing the evolution of many Prākṛta words and forms.

Some other contributions which are of interest to the students of Indian linguistics and which should not be omitted in this resumé are *Linguistic aberrations in Kālidāsa's writings*[8] by Tarapada Chowdhury, *Untersuchungen Zur Wortkunde und Auslegung des Ṛgveda*[9] by T. P. Thieme and *The Name Indra—an etymological investigation*[10] by V.M. Apte. In the first of the above papers, the author assumes that Kālidāsa has employed the language just as he found it, inquires into the poet's offences against language, apparent or real, and tries to make a new estimate of his genius; in the second a detailed philological analysis of some important Ṛgvedic words as vayūna, arati, nāyam is undertaken; and in the last the name Indra is connected with the root *indh* or *ind* to be glorious or bright, to kindle or to blaze, and the writer attempts to establish that the meaning eminently fits in with the essential and original nature of Indra in the Ṛgveda.

With regard to studies in the Modern Indo-Aryan languages, the linguistic surveys on the borderlands of Gujarat conducted under the auspices of the Gujarati Linguistic Society are worth mentioning. *A linguistic study of the 16th century Hindi* by Lakshmi Dar which forms an edition of *Padumāvatī* composed by Malik Muhammad Jāyasī during the middle of the 16th century in Avadhī or Baiswārī is of great interest and importance to us, since it gives us a fairly good idea of the dialect of eastern Hindī frequently employed in compositions of the time. Baburam Saxena's *Dakkhini Hindi* mainly dealing with the linguistic features of early Hindī which travelled from the north and settled down in Hyderabad, Deccan, is a publication in book-form of the lectures delivered by the author at the Hindustani Academy.

Passing on to Dravidian linguistics, it is gratifying to note that it has, of late, attracted some westren scholars who are earnest not only in collecting useful material but also in studying the Dravidian problems in their proper perspective. The *Kōta Text* published from America by M.B. Emeneau enables us to compare the Kōta language with the major Dravidian languages which neighbour it. Jules Bloch's *Structure Grammaticale Des Langues Dravidiennes* shows how well-arranged and suggestive a master philologist can make his work even with scanty material and indirect acquaintance with the languages concerned. The author's aim has been to determine the characteristics of Dravidian grammar by proposing certain hypotheses on the strength of morphological elements; and in this he has been successful. We owe to Thomas Burrow of Oxford and Alfred Master of the School of Oriental and African Studies, London, a number of papers on Dravidian loans in Sanskrit. In a series of articles called *Dravidic Studies*'[11] Burrow has discussed certain important Dravidian sound-changes such as the interchange of

8. *The Journal of the Bihar Research Society*, Vol. XXXIV, Parts 3–4, 1951.
9. *Hallische Monographien*,
10. *Journal of the University of Bombay*, Vol. XIX, Part 2, 1950.
11. Published in the *BSOAS*.

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short *e* and *o* with *i* and *u*, the two developments of initial *k* - and the loss of intial *c/s* in the South Dravidian. The series also includes a consideration of a good many Dravidian loans in Sanskrit. Alfred Master's *Introduction to Telugu grammar*[12] enables the student, who knows no Telugu, to get a general idea of the spirit of the language. His series of articles under the caption *Indo- Aryan and Dravidian*[13] together with his publications in the transactions of the Philological Society are extremely thought-provoking and characterised by the corrrect approach to linguistic studies. Mention may also be made of Meile who is interested in identifying similarties between the Dravidian and the Altaic languages. The London School of Oriental and African Studies has, for the last three years, been conducting with the help of a well-equipped phonetic laboratory, a detailed analysis of the Kannaḍa and Malayālam sounds. It is hoped that the results of the studies, when published, will go a long way in evaluating the sound-systems and the phonemics of the above two languages.

It is to be noted with regret that in India little systematic work has been done in Dravidian linguistics for the last few years. Following A.N. Narasimhayya's *Grammar of the oldest Kanarese Inscriptions*, C.S. Gai has in his book *Historical Grammar of Old Kannaḍa*[14] made an attempt at a descriptive study of the Kannada language of the eighth, ninth and tenth centuries. Though the book has its own short-comings, it is important from the point of view of the needs of diachronic linguistics. A comparative vocabulary of the Dravidian languages prepared by the heads of the Dravidian languages Department of the University of Madras, the publication of which is awaited, will prove a convenient reference book to workers in Dravidian Philology.

The *Historical Tamil Reader* compiled by P.S. Subrahmanya Sastri on the suggestion of S.K. Chatterti has got its own value as a publication that will greatly benefit students of the Tamil language outside the Tamil land. It contains selections of Tamil from *Tolkāppiyam* down to the works of the present day, each selection carrying the Tamil text with its Roman transliteration, prose order, English translation and explanatory notes, both linguistic and literary. The services rendered by Sastri to the cause of Dravidian linguistics are also evidenced by his critical commentary of Eluttadhikāram[15] and Colladhikāram[16] of *Tolkāppiyam*, a close study of which is indispensible for a student of historical Tamil grammar. We owe to Sastri the *Comparative grammar of the Tamil language* which, according to him, is prepared on the model of the comparative grammar of the Greek language by Joseph Wright. It is regrettable that a work of the kind coming, as it does from a scholar of Sastri's eminence contains preconceived notions unsubstantiated by facts. It will be seen that he has ignored the progress made in

12. Published by Luzac & Co., 1947.
13. Published in the *BSOAS*.
14. Published by Dr. S.M. Katre, for the Deccan College Postgraduate and Research Institute, 1946.
15. Published in *The Journal of Oriental Research*, Madras.
16. Published in *The Journal of Oriental Research*, Madras.

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Dravidian linguistics for the last quarter of a century since he has no reference to make to Tuttle, L. V. Ramaswami Ayyar, Jules Bloch, Burrow, Alfred Master and others who have scientifically interpreted the various aspects of Dravidian grammar. A study of certain personal names of the Nampūtiri Brahmans mentioned in the unpublished manuscript of *Smārtaprāyaścitta* made by P.K. Narayana Pillai in his article *Sanskrit equivalents of some Malayālam proper nouns*[17] is an interesting contribution in Malayālam phonology.

Another work recently published is *Dravidian Philology* by S. V. Raghava Ayyangar who has no new contribution to make, his only aim being to supply the long-felt need of making available to the students studying Dravidian philology a handy book summarising the contents of Caldwell's *A Comparative Grammar of Dravidian.*

I do not claim that the above resume is free from omissions and inaccuracies. But a survey, however imperfect it may be, will, I believe give us some idea about the nature and scope of the work that is being done in Indian linguistics and make us think of further avenues of inquiry in keeping with the progress of the science of language elsewhere.

## SOME PROBLEMS OF DRAVIDIAN PHILOLOGY

I shall next proceed to place before you a few thoughts of mine on certain problems of Dravidian Philology.

### The Indo-Aryan element in the Dravidian

The Dravidian languages which must have been brought into contact with Sanskrit from very early times and with the Middle Indo-Aryan and the New Indo-Aryan in the subsequent stages of their development owe to them a great deal for the enrichment of their vocabulary. Barring the feminine gender suffix—*tti* and—*i*, evidently borrowed from Prākṛta *itthi* (Sk. strī) and Sanskrit— ī respectively and the ending-*kāran* as in forms like *Ma. velakkāran* servant, originally adopted from Sanskrit *kāra*—appearing in compounds like *kumbhakāra-*, and a few post-positions like *prati, nimittam, mūlam, kāraṇam* as Ma. *atiñe prati-* about that, *atunimittam, atumūlam, atukāraṇam*, all meaning 'on account of that or by that', the morphology of the Dravidian in their spoken form has not been influenced by the Indo-Aryan. The use of Sanskrit grammatical gender, the influence of Sanskrit rules on the government of cases by verbs, the correlative constructions and the like, though found in the ancient texts of a few languages like Malayālam, have never struck root in the colloquial speech. Hence, in a study of the mutual influence of the Dravidian and the Indo-Aryan, it is the Indo-Aryan element in the Dravidian vocabulary that mostly deserves our consideration.

Although the Dravidian languages have borrowed freely from the Old Indo-Aryan, the Middle Indo-Aryan and the New Indo-Aryan, pioneers in the field of Dravidian philology appear to have given pro-

17. Published in *The Journal of the Travancore University Oriental Manuscripts Library* Vol. IV, No. 3, 1949.

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minence only to Sankrit words, in an investigation of the Aryan influences on Dravidian vocabulary. There was, of course, a time when a study of the Prākṛtas was considered an essential factor of scholarship in the Dravidian country. The Prākṛta works of Rāmapāṇivāda and the long Prākṛta passages occurring in the early Malayālam *Campūs* and the *Kathakalis* point to the fact that the Prākṛtas occupied a place in the curricula of studies for literary equipment. That the Jainas and the Bauddhas had taken to the literary cultivation of Tamil and Kannaḍa is unmistakably evidenced by the *Maṇimekhalai* (Tamil) and the *Dharma-parīkṣā* (Kannaḍa). But for some reason or other, the study of the Prākṛtas came to be neglected in the Dravidian country, and so even scholars failed to notice the Prākṛta words which had crept into the Dravidian languages during the course of centuries.

The pioneers in the field of Dravidian philology were very much handicapped in explaining the etymologies of words because of the lack of knowledge on their part of the Prākṛta element in the Dravidian vocabulary. They were able to identify to a large extent the Sanskrit words which were adopted in keeping with the Dravidian sound-system and the New Indo-Aryan words which were in popular usage at the time in the Aryan countries. But as far as the Middle Indo-Aryan loans were concerned, they came generally to be regarded either as direct borrowings from Sanskrit or in cases where their connexion with the Sanskrit form was not so perceptible, as native Dravidian words, of course, with some ingenious etymology invented for them.

To illustrate the above, an examination of the derivations suggested for certain words in the Tamil Lexicon published by the Madras University will suffice. The words *makayiram* and *āyiliyam* meaning the fifth and the ninth asterisms respectively are regarded in it as direct borrowings from Sanskrit *mṛgaśiras* and *āśleṣa?* According to the Tamil ways of pronunciation, the two Sanskrit words should become *mirukaciram* and *āccileṭaṃ*. When we know that the corresponding Prākṛta words are *magasira* and *āsilisa*, and that the intervocalic *s* of the Indo-Aryan regularly changes to *-y-* in early Tamil, we could see their obvious connexion with the Prākṛta forms. Then again, the Lexcon suggests no etymology for *kurappam* currycomb, which is a loanword from the Middle Indo-Aryan *kurappa-* ∠Sk. *kṣurapra*. Instances of real Indo-Aryan words being treated as native Dravidian could also be met with in words like Ta. *ōram* edge, border, margin; *umpar* celestials; *kaṭṭiyam* panegyric; *pāvāṭa* skirt, The etymology suggested for the respective words in the Tamil Lexicon is ōr× *akam* one inside; *u*+ *par* (*u* being the base of the demonstrative pronoun expressing a person, place or thing occupying an intermediate position); from the root *kaṭ* to tie or bind; *pāv* ward+*āṭai* 'cloth'. But for those who have made some comparative study, there will be no difficulty in identifying these with Pālī *ōram* on this side, cf. Sk. *avaraḥ*; M. I. A. *umbha-* ∠Sk. *ūrdhva-* (the meaning celestial developing from the original significance of people occupying higher regions; Pk. *kaṭṭhiya*—∠Sk. *kāṣṭhika* (a panegyric usually being sung by the staff-bearers who wait on kings).

In the light of the observations made above, it will be seen that for a correct estimate of the indigenous Dravidian culture and the in-

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fluence of the Indo-Aryan on the Dravidian, an investigation of the Indo-Aryan element in the vocabularies of all the Dravidian dialects becomes absolutely necessary.

## Linguistic Importance of the study of the Indo-Aryan Loans in the Dravidian

Apart from the great semantic interest the loan words evoke, they are perhaps the only clue to ascertain the nature of the evolution of sounds in the history of the different Dravidian languages.

If we find the retention of an Indo-Aryan initial *g* in Kannaḍa as against its change to *k-* in Tamil and Malayālam as in Ka. *gañge*, Ta. *keṅkai* (Sk. *gaṅga*); Ka. *gaṇika* Ma. *kaṇiyān* (Sk. *gaṇaka-*); Ka. *gurutva*, Ma. *kuruttam* (Sk. *gurutva* -) we can more or less infer that at the time the borrowing took place, Tamil and Malayālam could not begin a word with a voiced stop. Applying the principle to native Dravidian words showing a difference of pronunciation in individual dialects as Ma, *kaṭṭi* hard, (cf, Ka. *gaṭṭi*, Te. *gaṭṭi*, Tu *gaṭṭi*) Ma. *kiṭṭu* obtain, (cf. Ka. and Te. *giṭṭu*) Ta. *kuṟi* aim, (cf. Ka. *guṟi*, Te *guṟi*) Ma. *kaṇe* hump, (cf. Ka. *ganu*, Te. *gunu*) we are able to know that it was a *g* that became voiceless in Tamil and Malayālam.

Likewise, the change of intervocalic *s* of Indo-Aryan loans to *- y -* in Tamil and Malayālam as in Ma. *kuppayām* bodice, (Pk. *kuppāsa* -) Ma. *pūyam* the eight asterism, (Pk. *pūsa* - ) Ta. *īyam* lead, (Sk. *sīsa* -) will go to prove that in cases of intervocalic *y* and *s* shown by individual dialects in cognate words as in Ta. *peyar* name, Ka. *hesaṟu*; Ta. *nāyiṟu* sun, Ma. *ñāyar*, Ka. *nesaṟu*; T. and Ma. *poy* a lie, Ka. *husi*; Ma. *cer* ∠* *ceyar* mud, Ka. *kesaṟu*; the original sound must have been *s* and not *y*.

A single voiceless stop occurring intervocally in the New Indo-Aryan is invariably represented in Tamil and Malayālam by long stops as in *kacceri*, *pukkār*, *cappātti*. *laṅkoṭṭi* &c. The corresponding forms in Kannaḍa contain single stops in most cases, while in a few instances the consonant is doubled. A careful study of the circumstances under which the doubling is effected will perhaps throw some light on the simplification of double consonants in native Kannaḍa words as *noṭa* looking, *āṭa* sport, *kāpu* guarding, *nāta* smelling, *eta* ascent against Tamil, *āṭṭam*, *kāppu*, *nāṭṭam* and *ettam*.

The change of *y* to *n* in the Indo-Aryan loans as Ta. *nukam* (Sk. *yugam*) Ta. *naman* (Sk. *yama* -) was noticed by Caldwell though he was not able to give any explanation of the phenomenon. Further examples of the kind [18] collected by me tended to prove that the change was due to the influence of a nasal occurring elsewhere in the word. It was the observation with reference to the Indo-Aryan loans that weakly articulated consonants were susceptible to the influence of nassals that enabled me to offer a satisfactory explanation of the phonological changes manifested in the different forms of the pronominal base and declensions in the Dravidian dialects.

18. See my paper *Nasal assimilation in the Dravidian* read at the fifteenth Session of the All-India Oriental Conference, Bombay.

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An analysis of the loanwords according to phonological principles will, therefore, reflect the general tendencies of sound-shifting in each of the languages and will thus be of considerable help to us in reconstructing the form of the Dravidian at least at a stage common to the cultivated and uncultivated dialects of the south.

The Indo-Aryan words in the Dravidian also help us in suggesting or corroborating certain facts connected with the practice of the Indo-Aryan in its earlier stages. Words like Ta. *irāmaccam*, Ma. *araṇṭam*, Ta. *arakku*, Ma. *romam* show that the borrowings are based on an earlier *r* dialect inasmuch as their familiar forms in classical Sanskrit, in the Middle Indo-Aryan and in the New Indo-Aryan contain *l* only.

With regard to the Middle Indo-Aryan loans, the Dravidian languages make a distinction between the short and long forms of *e* and *o* in them. Since the Dravidian languages, unlike Sanskrit and the New Indo-Aryan, do make such a distinction, they have been able to preserve in the borrowings the proper values of the vowels without confusion. Thus Prākṛta *kheva* and *khema* are *kevu* in Tamil and *kemam* in Malayālam, while Prākṛta *vegga* and *lekkha* show short *e* like Ma. *vekkam* and *lekkam*. The survival in the Dravidian of certain Old and Middle Indo-Aryan words which have not been otherwise recorded and the preservation of a good many Middle Indo-Aryan forms showing extensions in-aka,-ika and uka, the parallels of which are lost in the Middle Indo-Aryan have been dealt with in my book "Indo-Aryan loan-words in Malayālam." [19]

Concerning the New Indo-Aryan, instances of borrowing from its earlier stage are to be found in words having long vowels against short vowels of later New Indo-Aryan as in Ka. *dīvaṭi* cf., M. *divṭi*; Ma. *śīma* foreign land, cf. M. *simā*; and in words having an intervening vowel where modern Indo-Aryan shows a consonant group as Te. *pagaḍa* an ace, cf. M. *pagaḍā*, Ka. *pagaḍi* a turban cf. H. *pagṛī*.

## Light thrown by Indo-Aryan Loans on the dates of Tamil Works.

The antiquity of Tamil Literature when compared with the literatures of other Dravidian languages has now been more or less established. But the dates put forward for some of the works baffle researchers who would like to have more convincing data in the matter. The light that can be shed on this question by the Indo-Aryan loans in Tamil will perhaps open new vistas for exploration.

It is a matter of common knowledge among Indo-Aryan philologists that the simplification of long consonants of the Middle Indo-Aryan with the compensatory lengthening of the preceding vowel represent a stage of evolution ascribable to a period not earlier than the eleventh century A. D. But we will be surprised to note that Tamil works believed to have been produced in the period ranging from the first to the

19. See also my paper *Certain Indo-Aryan reconstructions* read at the XIII All-India Oriental Conference, Nagpur.

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tenth centuries A. D. contain a number of Indo-Aryan words which could have arisen only at the New Indo-Aryan stage. Whatever historical and other kinds of evidences be brought forward, the linguistic data cannot be set aside in fixing the dates of the early Tamil works.

I give below a few New Indo-Aryan words I have identified, with the names of the works in which they occur and the dates usually ascribed to them. I may say that I have relied upon the authority of S. Vaiyapuri Pillai, retired Reader in Tamil of the Madras University, for the dates indicated against each work.

*ācān* precepter; *Cilappatikāram*, 9th century A. D.; cf. H *ājā*.

*occam* eminence; *Paṭṭttippattu*, 4th century A. D; N. I'A. **oca* ∠ Pk* *occa*—∠Sk. *aucya*—.

*otam* flood: *Cilappatikāram*, 9th century A. D; N. I. A. **oda* cf. Nep. *od* ∠ Pk* *odda*—∠Sk* *audra*—.

*ocan* preceptor: *Piṅgalanighaṇṭu*, 10th century; H. *ojhā*.

*kālai* early part of the morning: *Kuṟal* 6th century; cf. M. *kāl* yesterday, Sgh. *kāl*.

*kaṭṭalai* mould for making bricks: *Aṟaneṟiccāram*, earlier than 11th century; cf. H. *kaṭhḍā* wooden cage.

*caṅkātti* friend: *Tivāram*, 7th century; H. *saṅgāti*.

*cāṭi* cloth: *Piṅgalanighaṇṭu*, 10th century; M. *sāḍi*.

*toppu* garden: *Piṅgalanighaṇṭu*; M. *thob*.

*naṅkai* son's wife: *Cilappatikāram*; H. *naṅgō*.

*pāṅkan* friend: *Tolkāppiyam*, 5th century; M. *pākh* 'side'.

*pāttu* boiled rice: *Cintaṉ Tivākoram*, 10th century; H. *bhāt*.

*pāṉ* song: *Civakacintāmaṇi*, 10th century; N. I. A.* *bāṇ* cf. H. *bān* ∠ Pk. *vaṇṇa*—∠Sk. *varṇa*—.

*pālam* a strip of metal: *Civakacintāmaṇi*; M. *phāla* and Nep. *phāli*.

*viṟu* victory: *Maturaikkāñci* 2nd century, M. *vir*.

Tamil scholars with a sound knowledge of the phonology of the New Indo-Aryan will be able to detect more words of the kind.

The New Indo-Araynisms of the above kind cannot be ignored since the words are there; and how to accommodate this linguistic anomaly with the conclusions arrived at on traditional and historical evidence is a question which will have to engage the attention of the linguisticians sooner or later.

## Dravidian loans in the Indo-Aryan

Scholars have, for a long time, been attempting to identify certain Dravidianisms in the phonology and morphology of the Indo-Aryan.

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But a few years ago Jules Bloch rightly pointed out that the surmises made in this direction do not admit of being justified for want of convincing evidences. He is, therefore, inclined to think that an investigation of the Dravidian influences on the Indo-Aryan is worth-while only on the side of vocabulary.

In his two articles *Sanskrit and Dravidian*[20] and *Some Problems of Indo-Aryan Philology*[21]. Bloch considers certain words which he believes can be duly established as Dravidian borrowings in the Indo-Aryan. He sets aside most of the words cited by his predecessors either because the majority of cases do not stand discussion or because a comparison of Tamil and Kannaḍa alone as envisaged in them do not suffice to identify a Dravidian form.

Many of the examples quoted by Bloch will be found to be from the South Dravidian dialects which have a record in history of a comparatively long period. One such word is Sanskrit *ghoṭa*-horse. Observing that the similarity of *ghoṭa* to the Dravidian forms with the same meaning like Te. *gurramu*, Ka. *kudire*, Ta. *kutirai* has been recognised,

Bloch postulates the common proto-type* *ghutr—*. It is undoubtedly Telugu *gurramu* that has prompted him to suggest a Dravidian origin for *ghota—*. Although no aspirate is at present found in the Dravidian, Bloch thinks there is nothing inadmissible in the view that ancient Dravidian may have possessed it or it may have arisen first in a dialect in contact with the Indo-Aryan. The original *ghutr—*with the assimilation of *tr* and the de-aspiration of *gh* would, according to him, easily give *gurramu* in Telugu. The same original with the de-aspiration and loss of voice of *gh* together with the development of a vocalism between *t* and *r* will explain forms like *kutirai*. Instances of initial *g* of Telugu being represented by *k* in Kannaḍa and Tamil have also been pointed out by him.

The arguments put forward by Bloch do not admit of being accepted for various reasons. In the first place the assimilation of *t* and *r* does not result in the form of *rr* in any Indian language, whether belonging to the Indo-Aryan or the Dravidian group. Secondly, when a vowel develops in between two consonants of a consonant group, the initial member of which is a voiceless stop, the usual development in Tamil, is to have the stop doubled. Hence we should expect a form like *kuttirai* from *ghutr—*and not *kutirai*. The usual change is observable in Sanskrit loans containing *tr—*as *puttiri* (Sk. *putri*), *māttirai* (Sk. *mātra*), *cittirai* (Sk. *citrā*). In Kannaḍa also Kittel has given us the form *cittara* against Sanskrit *citra*. Even if simplification of a double consonant occurs, we can have only a voiceless stop in that language. Kannaḍa *kudare* or *kudure* for a proto-Dravidian *ghutr—*is, then, impossible. Thus we see that the existing forms of the word do not lend themselves to the phonological principles manifested by the languages in question. Bloch has also given too much importance to the North

20. *Bulletin de la Societe de linguistique de Paris XXV.*
21. *BSOS*, Vol. V, Part 4.

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Dravidian which are known only in their modern spoken forms and which have been subject to all sorts of influences of the Indo-Aryan and the Muṇḍa? The word *ghota* is only one example to show the phonological impossibilities behind Bloch's surmises. The words *nakar, sedhā, musalī, mayūra* are all doublful cases as *ghoṭa.*

Of recent researchers on the Dravidian elment in the Indo-Aryan vocabulary the names of T. Burrow and Alfred Master may be mentioned. The former has, in his *Dravidic studies No.7*[22] alone, quoted without assigning any reason 315 words which he thinks to be of Dravidian origin. The list is only a re-enumeration of the terms considered by Kittel as being probable Dravidian loans in Sanskrit. Further, the list includes children's words and onomatopoetic words which ought not to have found a place in an examination of the kind. Alfred Master's approach to the problem is much more scientific in so far as he attempts to explain the sound-changes displayed by the forms of the supposed loans in the different Dravidian dialects[23]. The problem of the Dravidian loans in the Indo-Aryan can be successfully solved only if words surmised to be of Dravidian are established beyond doubt to be native Dravidian on sound phonological and etymological grounds.

The above does not mean that a few words like *nira mīna* and *āli* are not Dravidian loans. But it has to be regretfully said that in the matter of identifying Dravidian loans in the Indo-Aryan, we have not progressed very far from what has been achieved during the days of Kittel and Gundert. Perhaps the best material for investigating the Dravidian element in the Indo-Aryan vocabulary will be furnished by Indo-Aryan reconstructions which have no Indo-Europan cognates and are explainable in Dravidian. Professor R. L. Turner has given in his *Nepāli Dictionaay* a number of reconstructions, some of which bear striking similarties to Dravidian words and forms. A few instances are cited below.

**aḍā*—screen: cf. Ta, *aṭaittal* enclosing shutting up; Ka. *aḍe* to enclose, shut up; Ma. *aṭayukku* to shut, and *aṭa* screen cf. *veliyṭa*; Tu. *eaḍpuni* shut.

**ghiri*—revolve; cf. Ta. *kaṟaṅku* whirl; Ma. *kaṟaṅṅu* whirl, *kiṟukke* madness; Te. *girruna* circularly; Ka. *giṟi* and *giṟa* whirling.

**Chitra*—scattered: Cf. Ta. *citaṟu* scatter; Te *cedaru;* Ma. *citaṟu*; Tu. *kedaruni* to break out.

**thoṇḍa*—mouth: Cf. Ta. *taṇṭai* throat, gullet, *tollai* hole; Ma. *toṇṟa*; Ka. *tole* hole; Te. *tollika* a small hole; Tu. *doṇḍe* throat.

**Polla*—hollow: Cf. Ta. *pollal* hole or hollow in a tree; Ma. *polla* hollow; Ka. *pollu* hollowness; Tu. *pollu* empty Te. *pollu* useless.

22. *BSOAS*, Vol. XII. See als his articles *Some Dravidian words in Sanskrit, TPS.*, 1945 and *Loan words in Sanskrit, TPS.*, 1946.

23. See *Indo-Aryan and Dravidian, BSOAS.*, Vols., XI and XII.

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*Pōḍu*—hollow: Cf. Ta, *pōlu* opening; Ka. *pōṭe* a hole in a tree, *pōḍu* splitting; Ma. *pōṭe* a hollow.

**maḍ muḍ* to twist; Ta. *muṭai* braid, plait; Ka. *meḍaru* to plait as screens; Ma. *muṭayuka, meṭayuka, moṭayuka* to twist, plait; Te. *muḍivaḍu* to be entwained; Tu. *muḍepuni* to plait, blaid.

## Inter-relation of the Dravidian Dialects.

It has been pointed out by Grierson that no other Dravidian language has developed the common Dravidian principles with so great consistency as Tamil[24]. The usual belief that Tamil is the Dravidian language which has preserved most traces of the original forms of speech has also rightly been questioned by him. Nevertheless, Grierson will be found to have discussed the inter-relation of the Dravidian languages taking the Tamil forms of speech as the basis.

The term Āndhra-Drāviḍabhāṣā of Kumārilabhaṭṭa has been interpreted as representing two main groups of the Dravidian, namely the Telugu on the one hand and Tamil with its related languages on the other. This would mean that of the major South Dravidian languages, Tamil and Kannaḍa along with Malayālam formed one of the principal groups of the Dravidian family. Some scholars have tried to trace the origin of Malayālam to the early middle Tamil roughly dating from the 5th century to the 10th century A.D., while others have held the view that Malayālam is as much an independent member of the Dravidian family as Tamil. With regard to the Nilgiri dialects Tulu, Coorg, Kōta and Toḍa, Grierson thinks that their position is between Tamil and Kannaḍa, nearer to the latter than to the former. He is inclined to assign Kurukh and Malto also to the Tamil Kannaḍa group. From the material made available to Grierson he is for considering Kūī and Gōṇḍī as being links between the Telugu and the Tamil—Kannaḍa group. Brāhūī of Baluchistan which has long been separted from other Dravidian tongues is classed by him as an independent group.

The views of Caldwell, Grierson and others need a revision in the light of subsequent researches. The suggestion made for the first time by L. V. Ramaswami Ayyar that Malayālam is derived from the Early Middle Tamil[25] is untenable. There are various factors going to establish the independent membership of Malayālam in the Dravidian family. In the first place, the pronominal forms of the Second Person in Tamil exhibit a stage of evolution later than that of Malayālam. However back we may go we find in Tamil *un*—and *um* as the inflexional base of the singular and plural respectively of the Second Person pronoun. The corresponding *nin*—and—*nim* of Malayālam have resulted through the nasalisation of earlier *yin*—and—*yim*— < *in*—and *im*—, the *y* being a prothetic development in Malayālam. Tamil *un*—in the

24. For Grierson's views on the inter-relation of the Dravidian dialects, see Linguistic Survey of India, Vol. IV pp. 233-285.

25. L. V. Ramaswami Ayyar—The evolution of Malayalam Morphology pp. 139-148.

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singular is likely to have been formed after the plural *um*—where *i* of original *im*—has changed to *u* by the side of the labial *m*. The whole set of plural inflexions in which the basic *i* has changed to *u* for phonetic reasons, appears to have, thus, been responsible for the appearance of *u* in the singular. Secondly, the consonant group *nt* as in *ceṉṯān, koṉṯān* of Tamil cannot show an assimilation in the form of—*nn*—(dental) in Malayālam. Just as-*ng*—shows—*ṅṅ*—and-*nd*—shows—*nn*-,*nt* must ordinarily be expected to give-*ṉṉ*—with double alveolars and not *nn*-with double dentals. It may be remarked that—*nn*-in Malayālam points to earlier *-nd-*. It this respect Malayālam will be found to agree more with Kannaḍa than Tamil. Further, as pointed out by Grierson, Malayālam in its modern colloquial form preserves traces of a more ancient stage of development than Tamil in the use of conjunctive participles instead of ordinary verbal tenses,[26].

As regards the Nīlgiri dialects like Cōṇḍī, Kurukh, Malto. nothing defnite can be said since they have not been fully studied. The *Kota Texts* published by Emeneau may, if supplemented and properly analysed, enable us to determine the position of that language among the southern dialects. Caldwell regarded Coorg as standing about midway between Old Kannaḍa and Tulu.[27] Mögling, a German Missionary who had resided for sometime among the Coorgs appears to have beiieved that the language was more allied to Tamil and Malayālam than to Kannaḍa.[28] In the light of the researches I have conducted, I have been able to procure ample material to show that the Coorg language agrees more with Tamil and Malayālam than with Kannḍa in point of phonology, structure and vocabulary although it has, latterly, to some extent been influenced in these respects by Kannaḍa. the language now employed for literary and court purposes in the country.

The exact nature of the inter-relation of the Dravidian dialects can be defined only when full and satisfactory information is available about all the dialects in their proper settings and the influence of the neighbouring languages on them, No real comparative study is possible without a careful sifting out of the foreign element in each language. Gōṇḍī, Kurukh, Malto, Kōlāṃī and Naikī, all spoken by tribes who are given to bilingualism, contain a large proportion of Indo-Aryan words. It is gratifying to note that scholars like Siddheswar Varma have, of late, taken to the study of Dravidian dialectology. His researches on the Indo-Aryan element in Gōṇḍī, when completed, will enable Dravidian scholars to compare the language in its pristine form with other dialects of the family. The languages of the Eravas and the Kurumbhas of the Nilgiris as also the Korama and Koracha languages have not been examined so far. Some interesting dialects fluctuating between Tamil and Malayālam can be found among the hill-tribes of Travancore-Cochin State and Malabar. These also are worth studying.

Perhaps a fresh linguistic survey of the uncultivated dialects conducted by expert linguists can alone help us in understanding the exact position of the various members of the Dravidian family. It will

26. Linguistic Survey of India, Vol. IV, p. 284.

27. A comparative Grammar of the Dravidian (Third Edition) p. 35.

28. Ibid, p. 33.

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be desirable if the All-India Oriental Conference takes an initiative in the matter. If necessary, we may even move the Central Government to afford us the necessary facilities and render us adequate financial aid for the accomplishment of this long-felt need.

## Comparative Grammar of the Dravidian

Caldwell's *Comparative Grammar of the Dravidian*, the only work of the kind, though useful to give us a general idea of the structure of the Dravidian languages, fails to give full satisfaction to the modern philologists who have a better scientific approach to linguistic problems.

Some of Caldwell's pet theories like the convertibility of surds and sonants, euphony and the interchange of gutturals certainly require a thorough revision. By convertibility of surds and sonants what Caldwell means is the two-fold development of a stop according as it is placed at the initial or the intervocalic position, This phenomenon is cited by him as one of the peculiarities of the Dravidian languages. But we now know that the voicing of a stop in between vowels can take place in any language. Such voicing will be found to have been a regular feature of the Middle Indo-Aryan. Caldwell seeks the help of euphony whenever he finds it difficult to explain the why and wherefore of sound changes. Further, the fact that sounds behave differently in different settings does not seem to have been adequately realised by him. In explaining grammatical forms also, Caldwell has gone wrong in several places. A new comparative grammar of the Dravidian in the light of the tremendous progress made by linguistics during the past two decades is, therefore, a desideratum. But such a work is not so easy to produce since it requires a thorough and proper study of the different problems of the individual dialects to start with.

A rather systematic attempt in this direction was made by L. V. Ramaswami Ayyar to whom we owe a number of papers on the different aspects of Dravidian grammar. With his untimely death, the progress of Dravidian linguistics must be said to have received a set back. Thanks to the keen interest shown by European scholars, Dravidian studies have now begun to revive and move forward on scientific lines. Jules Bloch, T. Burrow and Alfred Master have through their writings considerably enlightened us on some of the most important points relating to the phonology and the morphology of the Dravidian. Nevertheless, there yet remain a number of problems deserving further investigation and study.

The disappearence of a nasal leaving a nasal tinge on the vowel preceding, can be found in the spoken forms of most Dravidian dialects. In Coorg the nominative singulars of several masculine forms illustrate the phenomenon. Against *kallan*-thief, *nallavan*-good person and *aṇṇan* elder brother, of Tamil, we have *kalla, nallava* and *aṇṇa* in Coorg. The final *n* is preserved in the pulrals like *kallaṅga, nallaavaṅga, aṇṇaṅga* and possessive forms like *kallaṇḍa, nallavaṇḍa, aṇṇaṇḍa*. In Kannaḍa

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the nasalisation of the final vocalism is also given up in nominatives. See *kalla aṇṇa* etc.

It is likely that in *marattinuṭaiya* &c. of Tamil the long consonant *tt* must have been the result of compensatory lengthening of the stop following the loss of nasalisation in the previous vowel. Thus *marattinuṭaiya*-of the tree, admits of being traced back to *maratinuṭaiya maram-t-in-uṭaiya*, the *t* being an element denoting possessive significance.

The change of *i*, *ī*. *e*. and ē, following an initial labial to *u*, *ū*, *o* and ō is a regular feature in Coorg, provided there is a lingual in the following syllable. Thus against *viṭu*—let go, *vīṇa*—lute, *veṇṇa*—butter, and *veṇṭa*—is not required, of Malayālam, we find in Coorg *buḍu*, *būṇe*, *boṇṇe* and *boṇḍa*.

In the morphology of the Dravidian languages also, there is much to be done. It is a matter for consideration whether the present sign in Malayām appearing now as—*unn*—but showing earlier—*inn*—has not been evolved from *il-nd*, the past stem of a verbal root *il* meaning—to be or to exist. Caldwell's contention that *il* has the full force of a negative is questionable. The ending-*il* which appears in the locative has no negative significance. Further in Kannada Kittel has, in his dictionary, given the meaning 'to be or to exist' for *il* and has noted that it is a defective verb of which at present only some forms of the negative mood exist. The development of a negative sense for *il* in Tamil is likely to have arisen at a later stage. Perhaps it is this *ilnd* that appears as *iṉṯ* in Tamil forms like *uṇkiṉṭāṉ* he eats, where *k* is taken from roots ending in that consonant as *āk*—to be and *pōk*—to go *ilndān* will according to the usual ways of assimilation,, become *iṉṯān* in Tamil. In Malayālam,—*ilnd*—must have changed to-*ind*-and then assumed the form of-*inn*-through nasal assimilation.

With regard to the origin of *ā* the particle of negation, it has been suggested that when it was desired to use a negation with a personal ending, an inverted question was used with an appropriate tone and that this *ā* (interrogative sign) was adopted as a negative particle[29]. But I am inclined to think that the negative-*ā* can be explained without conceiving that the interrogative form was used nationally to express a negative. As is pointed out in all Tamil grammars, verbal forms with the direct addition of personal terminations to the roots had, in ancient Tamil, both a positive and a negative significance. In ancient Malayālam poetry also zero negatives of the kind *kollen*—I will not accept, *aṇayen*—I will not embrace, are common. A distinction between the positive and negative meanings may have been made at first by the mere change in tone of a positive statement. The beginnings of the particle *ā* could easily be found to have been laid in the second personal and the third personal endings in zero negatives like Tamil *varāy*—you do not come, *varātu*—it does not come. The long *ā* in the neuter is explainable since *ātu*, *ītu* and *ūtu* are familiar in Tamil poetry. With the elision of

29. See Alfred Master. The Zero Negative in Dravidian (published in the Transactions of the Philological Society 1946).

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the weakly articulated *y* in *varāy, varā* could be got. Thus, without going to the interrogative, the negative sense is possible to be associated with—*ā* appearing in the personal terminations. Malayālam *varāte*—without coming, and *varātta* or *varātā*—that which has not come, are probably formed from *varāte*. In this way, the terminations of the second and the third persons showing *ā*, or containing *ā* are likely to have given rise to the negative *ā* which later on came to be regarded as a particle employed for the purpose of denoting negation. In Malayālam, *ā* became a regular negative infix in forms like *vāṭāyunnu*—does not fade (ancient poetry) *vāṭāññu*—did not fade. In Tamil *varātu* &c., the final *tu* being considered as the neuter sign, *ā* alone may have come to be associated with negation. Tamil *varāmal* &c. with *mal* being added to *varā* are, of course, later formations.

The discarding of personal terminations in Malayālam is another interesting problem deserving our study. I should think that verbal forms like *ceyunnu*—does, *pōkunnu*—goes, *varunnu*—comes, must have arisen through analogy, the type serving as the model being the third person neuter *utu*. It is well-known that Tamil and Malayālam had *atu, itu* and *utu* in the neuter. A form with final *u* can be justified only in the third person neuter; for, a root like *pōk* to go, will give the form *pōk-il-nd-utu*. With the loss of the occlusion of *t* in the final syllable in between vowels, the above will become *pōk-il-nd-uvu*. In *uvu* containing two syllables with the same place of articulation there is a likelihood of the last one, namely *vu*, being dropped. Thus *pōkilndu* is capable of showing *pōkinnu* with nasal assimilation. The change of *i* to *u* in the second syllable i.e. *pōkunnu* for earlier *pōkinnu*, may be due to the influence of the final *u*. This *pōkunnu* taken as the type, may have been responsible for the discarding of all personal terminations. The effect was that *pōkunnu* came to be used irrespective of persons and numbers against original *pokunnen*—I go, *pōkunnāy*—thou goest, *pōkunnān*—he goes, *pōkunnōm*—we go, *pokunnīr* you go.—*pokunnār*—they go &c.

I have given above only a few suggestions to indicate the scope of the investigations we should make. The problems in each language will suggest themselves to those who have been given to probing into the mysteries of the language they speak.

## IV

## CONCLUSION

We have, during the last ten years, done in India a lot of research work owing to the lead and directive given to us by scientists like Chatterji, Siddheswar Varma and Katre. At the same time, we have to be conscious of the fact that there are a good many among us who are inclined towards conjecturing and building up theories on the basis of flimsy and insufficient evidence. Compared with the work turned out in Indo-Aryan linguistics in India, one has to admit that the researches carried on in Dravidian linguistics are decidedly of a lower

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standard. This, I should think, is due to the lack of proper co-ordination and the prevalence of provincial prejudices. It is on occasions like this that we get an opportunity to cultivate contacts, imbibe new ideas and acquaint ourselves with the right method of procedure. If scholars in Indo-Aryan Philology take to the study of the Dravidian and vice versa, we may, perhaps, be able to achieve better understanding and higher standards.

Another handicap that the linguisticians in India feel at present is the want of a proper medium solely devoted to the publication of researches in languages. The Linguistic Society of India exists only in name and we hear very little of its activities. It is high time that it is revivified by infusing into it new life and energy.

Lastly, we have to see that the linguistician gets the same recognition and encouragement as any other scientist. Language is a vital force in life and those who are single-heartedly occupied in analysing it and studying it can in no way be considered less important than those who contribute to the material welfare of the nation. If there can be an archaeological and anthropological department under Government, we have every reason to point out that there should be a philological department also. At a time when questions like the development of the national language, the place to be given to the regional languages in the new set up and the programme to be chalked out for the literary and cultural advancement of provincial languages are engaging the attention of the Government, the necessity of having the services of expert philologists is felt all the more keenly. Let us hope that the Government and the public will realise the significance of the role that the linguisticians can play in bringing about better understanding between peoples and thereby reshaping the mind of the world.

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## (j) Dravidian Languages and Culture Section

# PRESIDENTIAL ADDRESS

*by*

S. Vaiyapuri Pillai, B.A., B.L.

*Professor of Tamil, University of Travancore.*

Brother Delegates, Ladies & Gentlemen,

It is with great pleasure that I stand before you a second time as the President of the Dravidian Section of the All-India Oriental Conference. To have been again asked to preside so soon after my first presidentship is a rare distinction and I appreciate and value it very much. I thank the Executive Committee of the Conference for having done me this signal honour. But this honour is saddled with a heavy responsibility. I hope, however, you will enable me with your kind co-operation to discharge my duty satisfactorily.

For the first time I presided over this Section of the All-India Oriental Conference at Nagpur in 1946. That was on the eve of my retirement from the University of Madras. About five years have elapsed since my retirement and I have been following closely the literary activities of the very eminent scholars now in our midst. It will be my pleasure to pass in review the various works they have written since 1946.

At the Nagpur Conference, I spoke to you in detail about the several branches of research so far as language and literature are concerned. I surveyed the entire field mentioned and estimated the work which was done in the several spheres by various scholars. In fact, I aimed it as a history of linguistic and literary research in South India. I propose to speak to you to-day about the advances we have made in the several branches of study, the chief works that have been undertaken and are in progress and the important works that require to be immediately taken up.

Before I do so, you will kindly permit me to make one observation. Research in Dravidian Languages, though it is an unexplored field, has not attracted as many scholars as its importance demands. Sanskrit language, on the other hand, is more popular with research scholars. The Dravidian languages, it is believed, give little scope for research. This is entirely untrue. The public is also fed with the notion that there is no immediate necessity for research to be done in this field.

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This is also incorrect. Let me just quote a few words from a recent author:

> 'Finally, and best of all, let the student observe the nearest available spoken dialect of his own mother-tongue, treating it with the respect due to a living organism and carefully protecting it against the intrusion of orthographical, literary, and aesthetic standards and notions of what is 'right' and 'correct'; his concern is with what is, not with what ought to be; words in a book are but specimens in a museum, the speech of the people is the living plant.'*

If Sanskrit research has attracted greater number of scholars, it is because it is studied throughout the entire length and breadth of India. Moreover, it is the earliest representative of the Indo-European family of languages and Orientalists of the several countries in the West have devoted their entire life-time to its study. To them, Indian literature means mainly Sanskrit literature. We need not grudge this honour to this ancient language. It is however, good to remember that research in Dravidian languages, which is equally important and necessary, is a neglected field. We are in a measure responsible for this neglect, for, we are generally lacking in breadth of vision. There have been, no doubt, occasionally scholars of the eminence of the late Prof. Sundaram Pillai. But such men have been few and far between. We have also been ourselves neglecting our language studies. We have been systematically refusing to study Sanskrit and other languages and our equipment for research has been far from satisfactory. We have not sufficiently realised the importance of the study of foreign languages. Even in Conferences like this, we do not take sufficient interest, attend them in large number and partake in the discussions. It is high time to give up this apathy and enter heart and soul in the research of our language and literature.

Having said this, let me pass on to the first topic which I propose to deal with here. Since the establishment of research departments in our Universities, philology has been claiming considerable attention. Prof. T.P. Meenakshisundaram Pillai, formerly of the Annamalai University, has brought out in Tamil a book on Roots, under the title 'Adiccorkal'. It is largely a translation from Caldwell's Comparative Grammar of Dravidian Languages; but this does not detract from its merit or usefulness. Dr. M. Varadarajan has written a Tamil work on philology under the title 'Molinul'. He has studied many English works bearing on the subject and given us the benefit of his studies lucidly in a compact form, Sri M. Raghava Iyengar is preparing a work on the classification of Tamil roots according to conjugations. This, when completed, is likely to be of great service to students of philology.

With regard to Telugu, my esteemed friend Sri K. Ramakrishnaiah, formerly of the Madras University and now of the Venkatesvara

*T. Hudson-Williams: A Short Introduction to the study of Comparative Grammar, 1935.

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Oriental Institute, Tirupati. published some years ago, an important work entitled 'Studies in Dravidian Philology'. Another work on comparative vocabulary under the title 'Dravidian Cognates' has been written by him during the period under review. This is very useful for comparative study of the Dravidian vocables. For Dravidian phonology also, this work furnishes a working basis. With regard to Kannaḍa, Sri Mariappa Bhat of the Kannaḍa department, Madras University, has edited 'Mangabhidana', a very useful classical nighaṇṭu. In Malayālam, a revised edition of Līlātilakam, a classical grammar, has been published with critical notes by Sri Suranattu Kunjan Pillai.

While on this topic, I would like to draw your attention to one important matter. In the West generations of scholars have been devoting themselves to research in philology. They have studied almost all aspects of the subject and by their equipment, wide knowledge and scientific outlook, they have raised this branch of study to highly respected position. Their method is essential for our research also. Lack of knowledge of their writings means loss of vantage ground. It will lead to results which will be positively harmful and we have to avoid this at all costs.

Closely connected with philology is the History of language. No systematic work in Tamil on the subject has appeared so far. Several years ago Sri V. G. Suriya Narayana Sastriar published his 'Tamil Moli Varalaru'. It is antiquated in some respects. Since his time some articles on this subject have been published in journals. In the introductions to some of our publications also we find this topic treated in detail. In Telugu and Kannaḍa, however, some noteworthy attempts have been made. A history of Telugu language has been written in two volumes by Sri C. Narayana Rao and it is said to be a monument of Telugu scholarship. The author was an indefatigable worker in Telugu linguistics and his recent death is a deplorable loss to Telugu scholarship. Sri N. Venkata Rao, the present Head of the Telugu Department of the Madras University has brought out a book 'Bhasha Parisodana Prayoga Vieshanamulu.' In Kannaḍa, Sri R. Narasimhacharya's book is small but suggestive. The History of this language has been studied by Dr. A.N· Narasimhaya in detail through inscriptions covering a few centuries and the result has been published in book-form by the Mysore University. Another important work on the subject by Dr. Gai of the Karnataka University, Dharwar, may also be mentioned in this connection. In Malayālam, a few monographs have been written by the late Sri L. V. Ramaswami Iyer whose untimely death is an irreparable loss to the world of Malayālam scholarship. In spite of some defects, his books are of real help to our students. Some others also have written on the subject; but they disclose a lack of scientific spirit. The nature of the connection between Malayālam and Tamil has either been misunderstood or not understood at all. It is hoped that competent scholars will soon address themselves to this task and write a really valuable and comprehensive work on the subject.

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Here let me enter a caveat against a tendency which in recent years is manifesting itself in a pronounced manner. In our eagerness to parade our patriotism in all its glory, we write and say things which are very far from truth. Facts are nothing, evidences are mere game pieces on a chess-board and the only thing cared for is the glorification of our country, people, language and literature. We must resist this alluring temptation with all our might. This tendency defeats its main purpose and we become objects of ridicule.* Truth must be our sole aim and facts must guide our steps and govern our conclusions.

Next to history of language, we shall consider what advance we have made in the history of literature. Here I must mention one important work which is in progress. Under the joint auspices of the Indian History Congress and Bharatiya Itihas Parishad, a comprehensive History of India is projected in a series of volumes. The histories of the several Dravidian literatures come in for a share in these volumes. It is gratifying to learn that the Central Government are interesting themselves in the scheme and I hope the volumes will all be available to the public in the course of a few years.

No doubt this is a very important step. In fact, it is one of the greatest literary undertakings. But in the nature of things, in a series of volumes whose main subject is the History of India in general we cannot expect a comprehensive treatment of the history of our languages and literature. We must seek a different avenue. Our State Governments must sponsor the enterprise for such a comprehensive history. The Cambridge History of English literature may well serve as a model and on the lines indicated therein, a syndicate of scholars must co-operate and produce this comprehensive History of literature of our Dravidian languages. This is an urgent work and no time should be lost in its publication.

Tamil scholars are aware that M.M. Dr. V. Swaminatha Iyer has published three biographies (Maha Vidvan Meenakshisundaram Pillai's life, Vidvan Thyagaraya Chettiar's life and his own autobiography). These shed considerable light on the contemporary literary history. A similar autobiography of Sri T.V. Kalyanasundara Mudaliar has appeared and this also serves the same purpose. Some notices of authors and poets have been written and compiled. The course of the development of Tamil literature occurs in brief outline in some books of essays. Special periods of Tamil literature have also been made the subject of study in detail and such studies have been published in Journals. An instance of this is the 'Kavya Period in Tamil Literature' by the present speaker. The late S. Somasundara Desikar of Madras University published the lives of the Tamil poets of the 16th & 17th centuries. A revised edition of the Tamil Plutarch with notes

*Recently, a scholar (unhappily now no more) undertook to write the History of Travancore and began with the first principle that his country had never been conquered by any of the neighbouring states at any time. Any inscriptional evidence to the contrary was held to be spuricus. This is not history, whatever else it may be.

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by Prof. T.P. Meenakshisundaram has appeared and this gives a brief survey of Tamil literature. A revised edition of Sri K.S. Srinivasa Pillai's History of Tamil literature in Tamil is also now available. Mr. K. Subramania Pillai's book on the same subject has undergone a second edition. A brief outline of the History of Tamil literature by Sri A. Selvanayagam of Jaffna deserves special mention.

It is very doubtful whether any useful work on Kannaḍa literature has appeared since the publication of Sri R. Narasimhacharya's Kannada Kavi Charite and C. P. Rice's History of Kannaḍa literature in the Heritage of India series. As for Telugu literature, the only work that deserves notice, besides the joint work of Mr. Chenchia and M. Bhujanga Rao, is the History of Udaharana literature by Sri N. Venkata Rao. He is also responsible for 'The Lives of Telugu Poets' from A. D. 850-1250 which is being published by the University of Madras. The late Ulloor Paramesvara Iyer has prepared a lengthy history of Malayâlam literature; but it has not been published. I understand that the Travancore University which I have the honour to serve is making arrangements for its publication. Mr. R. Narayana Panikkar B.A.L.T., of Trivandrum has already published 6 volumes of his History of Malayālam literature (Kerala Bhasha Sahitya Charitram) and the 7th volume is in the press.

History of Literatures naturally leads one to think of Literary Criticism. A few books and essays in Tamil have appeared on this subject. The Kural, the Silappadikaram and the Kambarāmāyaṇam have been the main subjects of study. The late V. V. S. Iyer's studies in Kambarāmāyaṇam may be cited as an illustration. In other Dravidian languages also, a few works on criticism have been published. Dr. C. R. Reddy's work on the subject in Telugu is a notable contribution and in his death we have lost one of our most brilliant men. Here I may make an observation. The majority of our literary critics in these languages have followed Sanskrit works and the capacity for progressive thinking is not sufficiently in evidence. Besides, the principles of literary criticism have not been formulated and discussed in detail anywhere. Such a work is yet to come.

Next we shall turn to critical editions of our classics. A work of outstanding merit in Tamil and of great importance to the Cola history has been published and that is the Muvar-ula. This edition contains an old commentary on Kulottunga Solan ula and a new commentary on the other two ulas. It is said that the edition was prepared for the press by the late Dr. V. Swaminatha Iyer. Some of the eighteen didactic classics have been critically edited with introduction, old commentaries and exhaustive indices. The Silappadikaram and some other works have been published with new commentaries. A complete anthology of verses on the Chera line of kings has been edited by Sri M. Raghava Iyengar. The Saiva mutts, especially those at Tirappanandal and Dharmapuram, have issued cheap and generally reliable editions of some of the classics. The Tamils have reason to be grateful to them. We hope the enlightened heads of the mutts would entrust these publications to competent scholars who could make the editions

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more authoritative and more useful. The Madurai Tamil Sangam is bringing out critical editions of several prabhandas. These are indeed welcome advances.

The Government of Madras must be congratulated on the wise step they have taken in providing special grants for the publication of works in the Government Oriental Manuscripts Library, Madras and the Sarasvati Mahal Library, Tanjore. But it must be said that, in spite of the enthusiasm of the authorities of these libraries, the Tamil publications are far from satisfactory. Their Telugu publications appear to be somewhat better.

A notable Telugu work that has recently been brought out is the Ramayanamu by Katta Varadaraja Kavi. It is said to be the longest Dvipada work in Telugu literature. The earliest Telugu Kavya, Kumāra Sambhavam of Nanna Choda Deva has been edited by Sri K. Ramakrishnaiya for the University of Madras. In this connection Sri Vavilla Venkatesvara Sastrulu deserves mention. I understand he has published more than thousand works in Telugu.

Kaviraja Marga Viveka by Pandit Thimmappaiya and Rāmāyaṇa Mahākāvya by Prof. K. V. Puttappa are important landmarks in the History of Kannaḍa literature. The death of Pandit Thimmappaiya and of Sri Manjappa Hardekar has removed from our midst two well-known research scholars. In the Madras University, editions of two important works Vardhamānapurāṇa and Viṣṇupurāṇa are in the press. Among the publications of the Mysore Government Oriental Series, Sūkti Sudhārṇava and Singiraja purāṇa may be specially mentioned. A critical edition of Basaveshwar Vachan, which throws much light on the religious and literary history in the 12th century has recently been edited. The Kannaḍa Research Institute, Dharwar, Sri Swamiji of Muraghalnath, Dharwar, the L. E. Association of Dharwar and Rao Bahadur P. G. Halakatte are all bringing out useful publications and they deserve our congratulations.

It is sad to note that some of the editors have misconceived their duty. In fact, they have made unwarranted alterations in their editions and rendered their publications unreliable. A well-known publishing society has issued an edition of Nurrogai Vilakkam and Pratapa Mudaliar Charitram altering the words of the authors in several places with the idea that they are purifying the language by purging it of all Sanskrit words. We cannot sufficiently condemn such editorial license.

I should like to say a few words here upon our editions in general. They do not compare favourably with the modern critical editions issued from the west. Even when fresh manuscripts are available, these are not utilised. In many cases there is no adequate introduction and indexes are absent. Variant readings found in manuscripts are not always given. These are serious defects. Hence most of our classics lack critical editions with useful indexes and appendices. The collation of manuscripts must be done more carefully. In other dravidian languages also such critical editions of even classical works seem to be a desideratum. Editors must bear in mind that an index verborum will

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be of great help in fixing the dates of old works, in distinguishing the several periods of literature, and in furnishing a basis for philological and lexical studies.

I have been referring to the collation of manuscripts. For this purpose, collection of manuscripts is necessary and some institutions like the Oriental Manuscripts Libraries at Madras and Trivandrum and the Madura Tamil Sangam are engaged in this task. But this attempt is neither systematic nor thorough-going. Proper agencies must be regularly employed for this purpose and the officers in-charge of the Manuscript Libraries must have a good knowledge of the literature of the language concerned. We should not forget that the Manuscripts are our national treasures and every care must be taken in their preservation. When once they are lost, they can never be replaced. I do not think that our governments realise fully the importance of manuscript collection.

For some time past, epigraphical publications are not making any progress at all. Inscriptions in several places have not been even copied. The department does not seem to function with any strength or efficiency. I need not stress the importance of inscriptions for the reconstruction of the history of our country.* Proper measures must be taken for copying them and issuing them regularly at a reasonable price.

The second topic I have proposed to deal with here is about the chief works that have been undertaken and are in progress.

Mention may first be made of the encyclopaedias in Tamil and Telugu. The Tamil encyclopaedia was begun on the initiative of Sri. Avinashalingam Chettiar when he was Minister of Education at Madras and the Tamil Valarcchi Kalagam of which Mr. Chettiar is the president was started for taking charge of the work. A specimen fasciculus was issued about two years ago. The work, I understand, is progressing. The Telugu encyclopaedia was also begun at about the same time by the Telugu Bhasha Samiti. The preparation of encyclopaedias bristles with difficulties. But let us hope that these brave attempts will reach a successful completion within a reasonable period.

Another work which has been recently undertaken is the publication of Tirukkural. The special features of this edition, it is said, are variorum commentaries with an exhaustive index of references in the several works and commentaries which have used the Kural. The uti-

*A.A. Macdonell in his India's Past (p 250-1) observes:—

"It must be evident that on a minute examination of the inscriptions, begun more than a century ago, the ancient political history of India is almost entirely based. Nearly every other line of research, such as literature, religion, and art, ultimately owe much of their chronological framework to this source. Hence it is of the utmost importance that the Indian government's archaeological department, which has been more scientifically organized in the present century than ever before, should not only be maintained, but systematically developed, because from its work must be derived nearly all the light that can in the future be shed on India's past."

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lity of the proposed index of references is questionable. The Dharmapuram Mutt has already published the first two sections of the Kural with variorum commentaries. There is no purpose gained in duplicating publications of this nature, especially because the organisers have to depend in a large measure on public funds and are still very far from fulfiling their main undertaking, the Tamil encyclopaedia.

The Tamil department of the Oriental Research Institute, Madras University, of which Prof. R.P. Sethu Pillai is the head, is engaged in useful research works. A concise Tamil Lexicon is being prepared. A comparative vocabulary of the Dravidian languages is being published. Sri Dorairangaswami Pillai, the senior lecturer, is doing research on 'The Religion and Philosophy of the Devaram hymns'. This is a very important subject and I hope the labour of this capable research worker will bear fruit shortly. Another scholar of this department, Sri Purushottama Naidu is, I understand, preparing a modernised version of the ancient commentary on Tiruvaymoli. This cannot be called research work of a University standard as it leads to no advancement of knowledge. We may take this as evidence of relatively unpromising lines of research pursued by some scholars.

The Tamil research department of the Annamalai University is reported to be preparing a history of Tamil literature. But no part of it has appeared in print so far.

Sri M. Raghava Iyengar, the first Professor of Tamil in the Travancore University mainly confined his attention to a study of Kerala History as evidenced by Tamil literature. His anthology 'Chera Ventar Cheyyut Kovai' in two volumes mentioned already is a useful publication and his 'Some Aspects of Kerala and Tamil Literature' gives interesting information on several matters. The Department is now engaged in the publication of a study of the Kavya Period in Tamil literature and of a critical edition of Sendan Divakaram, the earliest nighaṇṭu in the Tamil language. A critical and definitive edition of Bāla-Kāṇḍam of Kamba-Rāmāyaṇam is also under preparation.

The third topic I have proposed to speak to you about relates to the preparation of certain urgent aids to research which must be immediately taken up. Here I shall simply mention them without going into details.

1. An Index verborum of the Sangam Classics.

2. A companion to the Sangam Classics on the model of 'A companion to the Classical literature' published by the Oxford University Press.

3. A concise dictionary based on the Tamil lexicon of Madras University. This, as already noticed, is now in progress.

There is much else to be done by way of research. Here I may indicate the several lines of necessary and urgent work.

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4. A History of Tamil language based on literature and Inscriptions.

5. A Historical Tamil Grammar.

6. A critical definitive edition of Kamba-Rāmāyaṇam.

7. Critical editions of Silappadikaram and other classics with short commentaries, introduction, index etc.

Similar works may be undertaken with regard to other languages also.

In order to carry out this programme, it is necessary that there should be co-operation between the language departments of the several Universities. Such a co-operation will ensure a healthy atmosphere in research and also enable us to avoid unnecessary duplication of work. Of course there are difficulties in the way; but it is our duty to overcome them. Let us all work and co-operate with one another in a strictly scientific spirit. Let truth be our sole objective. Let us add to the sum total of human knowledge by constant devotion to our appointed work. Let us be true servants of our noble mother-tongues. Let us be worthy sons of Mother India.

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## (k) Religion and Philosophy Section

## PRESIDENTIAL ADDRESS

*by*

Sri Prahlad C. Divanji

*Bombay.*

हरिः ॐ

आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि सर्वं ब्रह्मोपनिषदं माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणं मे अस्त्वनिराकरणं मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

Brother Delegates, Ladies and Gentlemen.

I am much obliged to the General President of this session, Prof. Nilakanta Sastri, for having invited me to preside over this section owing to the absence on account of sudden and serious illness of the President-elect, Prof. Bagchi. I sincerely wish him a speedy restoration to health. Although I have accepted the invitation as I look upon it as a great honour to be expected by one not belonging to the teaching profession, even though it be as an emergency measure, yet I feel diffident whether I will be able to fulfil the expectation raised in your minds by the occupation by me of a chair which had been previously occupied by highly gifted men who had devoted their entire lives to the study of the subjects comprised in this group and distinguished themselves by putting forth considerable research work therein. When I reflect over my position I am reminded of the famous stanza in the Raghuvaṃśa :—

क्व सूर्यप्रभवो वंशः क्व चाल्पविषया मतिः ।
तितीर्षुर्दुस्तरं मोहादुडुपेनास्मि सागरम् ॥

And I have another reason to feel more diffident than others in a similar position would have and that is that what I have been able to write out has been written during the time that I could get within the last three weeks that were at my disposal after the receipt of the invitation while attending to professional and other engagements. Counting, however, upon your magnanimity and patience, I place before you whatever I have to give, for, as Bhartṛhari has said :—

जगति विदितमेतद्दीयते विद्यमानं
न हि शशकविषाणं कोऽपि कस्मै ददाति ॥

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2. At the outset it is my painful duty to pay our humble tribute to three great philosophical thinkers who have passed away from our midst during the interval between the last and the present session of this Conference, namely Śrī Ramaṇa Maharṣi, Śrī Aurobindo and Prof. Hiriyanna. Although the first two did not move out of their places of retirement, they had by their occult powers been drawing to themselves all those men and women, not only residing in this country but also in distant countries situated in Europe and America, who had faith in the development of the latent powers of the human soul for the realisation of the true nature of the self by all and sundry and for the rendering of useful service to humanity by those who felt an urge for doing so. There were points of difference between their views and methods but here I draw your attention to the common point between them, namely that the primary object of every aspirant should be to realise the true nature of the self. I am not aware whether Prof. Hiriyanna had or had not been trying to realise the truth gathered from his study of the works on Indian philosophy but his greatness lay in his powers of getting at the truth by rational thinking and placing before those interested in it, through his publications, the line of reasoning by which he had arrived at his conclusions on the subject-matters of his study and reflection. It was in recognition of the meritorious services that he had rendered to the cause of Indian philosophy that he had been once invited to preside over a session of the Indian Philosophical Congress and it was in recognition of his services to the Sanskrit literature in general that he had been elected to be the General President of this session of the A. I. O. Conference. But we are unfortunately deprived of his wise guidance because he was snatched away from amongst us by that unseen power from whose clutches not even the physical bodies of the most self-integrated personalities can escape, whether they are or are not prepared to submit to them when they come down, sometimes after a warning and at others quite suddenly. We pay our reverential homage to the Great Brahman, who transcends this finite world of physical and metaphysical forms, which, however useful and lovable, are transient objects like the others which we either hate or disregard and pass on to the task before us, praying to its Parā Śakti, which is as natural to it as the minor ones, which are her own manifestations through the mediacy of her three subtle forms, mentioned in the text of the Śvetāśvatara:—

परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥

may kindly help each of the departed souls to realise the truth of his being which he had decided upon, as the result of his study, reflection and personal effort to realise, in the course of his sojourn on this physical plane.

3. Let us now look to another phase of this worldly phenomenon which has presented itself to our ken during the period of our survey. I will not dwell upon the portion of the world-picture which acquaints us with the nature of the causes to which the present unsettled state of our sense of values and our social activities can be attributed, for many abler persons than myself having investigated them during the 7 or 8 years for which this unsatisfactory situation has been continuing, have suggested the remedies which they in their wisdom considered adequate

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for restoring an equilibrium. I will, however, draw your attention to the metamorphosis which has been gradually taking place in the thoughts and actions of our leaders as the result of the deliberations and concerted actions of the more vigorous nations of the Western hemisphere, which, be it said to their credit, are as alive to the necessity of placing the affairs of the civilised world on a stable footing or making such organisational changes as the changed circumstances of the post-war period render necessary, as they are to the danger of the spread of communism in such parts of the world as are still not under the influence of the Kremlin. The first notable event, which has occurred as the result of their activities towards that consummation is that the United Nations have, through their Organisation for making suitable changes in the Educational, Social and Cultural spheres, succinctly called the UNESCO, had, in June last, issued a questionnaire for eliciting the views of the organised bodies concerned with the teaching of philosophy in the member-countries, of which ours is one of the prominent ones, sent copies thereof to the Secretary of the Indian Philosophical Congress, which is a registered body since the year of its Silver Jubilee, namely 1950. That body, which till recently satisfied itself with a discussion of only such abstruse problems as did not touch either the lives of the masses around the assembled philosophers or even the personal lives of most of them, was consequently put to thinking about the present-day world-problems and to express views on such of the questions as they thought proper. I do not know what the other members who may have been given an opportunity to do so have written in their answers. I myself have at least drawn the attention of the Committee issuing the questionnaire to the deplorable fact that there still exists a wide gulf of separation between the teachers of philosophy at the universities founded during the last nearly 90 years and those at the Pāṭhaśālās run on the traditional lines and expressed my conviction that so long as the teachers of philosophy at both the sets of institutions remain either totally ignorant of each other's method of approach to the common problems of reality and individual consciousness and the nature of the relation between them and the subsidiary ones of metaphysics, psychology, epistemology, the means of and the fundamental laws of rational thinking etc., no co-ordination of efforts towards a mutual understanding between the votaries of the western and the Ancient Indian systems of philosophical thought is possible, that though efforts towards acquainting the Western thinkers with the conclusions and lines of reasoning of the ancient Indian thinkers are being made ever since the time of Warren Hastings no one has ever cared to acquaint the Pandits of the orthodox school with the conclusions and lines of reasoning of the Westerners, which is possible only when some standard works on western philosophy are got translated into Sanskrit by competent men. I have also drawn its attention to the fact that most of those who teach the Indian systems of philosophy at the universities depend for their knowledge of them on a few text-books written recently in English as they have no access to the original sources thereof. I mention this here because, firstly, the Oriential Conference continues to take interest in Religion and Philosophy although the Philosophical Congress has been meeting and discussing philosophical problems separately for the last 26 years; secondly, it has been making some effort

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at every session for bringing together the scholars trained on the old and the modern lines and thirdly, if ever a bridge is likely to be built between the traditional and the Western lines of thought the engineering skill for its design and construction will be supplied by this body, which can supply competent Sanskrit scholars for working in co-operation with some competent members of the Philosophical Congress. I understand that the Government of India is interested in comparative studies in the Indian and Western systems of thought and has selected a number of scholars for making contributions to a volume of such studies written in the English language. I am not aware whether the selection of scholars had been made by the Education Department itself or in consultation with any one or more advisers and whether that number includes some having direct access to the original sources of knowledge of the systems of Indian Philosophy and their fountain sources, the Upaniṣads and the Epics, but I hear a distant murmur of discontent as to the personnel selected and I also learn that, whatever the cause, the Government at the Centre had recently convened a conference of scholars interested in philosophy either because of any complaint having reached New Delhi in connection with it or for getting a suitable memorandom to be drafted on its own behalf for being forwarded to the office of the UNESCO in connection with the questionnaire above referred to.

4. Allied to the above is another event of importance which had occurred at the Silver Jubliee Session of the said Congress at Calcutta last December and that was the presentation to Dr. Radhakrishnan of a Volume of *Studies in Comparative Philosophy*, to which contributions had been made by a select group of the eminent philosophers of the whole world and which had been edited by a distinguished Editorial Board consisting of Dean Inge, Drs. Jacks and Burtt, Prof. Hiriyanna and Dr. Raju. It is an epoch-making work in which serious efforts have been made for a comparative estimate of the values of important concepts of the Eastern and Western systems of philosophical thought. It was indeed a rare honour paid to that learned doctor, and was a fitting recognition of the very valuable work which he has done during the last few years by delivering lectures and writing books with a view to interpret the philosophical thoughts of the West and the East and the Eastern and Western religious institutions and the complete satisfaction which he has been able to give to those concerned as the Spalding Professor of Eastern Religions at Oxford and as the President of the Executive Committee of the UNESCO. It is indeed a cause for satisfaction to all who are acquainted with the spiritual wealth embedded in our ancient scriptures that Dr. Radhakrishnan has been consistently impressing upon the minds of his readers and hearers, whenever he gets an opportunity to do so, that the new order which the statesmen of the Western countries have been trying to establish cannot be expected to inaugurate an era of enduring peace unless they digest and act upon the fundamental principles of moral and spiritual values embodied in the Upaniṣads, which had been evolved not on making an empirical study of the conditions prevailing in any one age but on an intutive knowledge of the nature of the world-forces operating in peace and war times during countless

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ages. And just as Śrī Aurobindo was unique in his method of exposition of the hidden forces of nature operating at the present time on the different physical and metaphysical planes and in evolving an easy method of bringing them under human control so Dr. Radhakrishnan is unique in his reading of the present world situation, in suggesting a remedy after thoroughly studying all the prevailing political and social ideologies and getting at the essence of the religions and philosophies of the world and in placing the conclusions as to how they can be harmonised arrived at by him in his own impressive and inimitable style. Many people wondered when he was selected to fill up the post of India's Ambassador at the court of the Union of Soviet Republics. I, however, believed that there was a definite purpose behind that selection and I would not be surprised if, at the end of his term, an English or American firm of publishers announces the publication of a book composed by him on studying on the spot the doctrine of communism as seen in its actual operation in the conditions obtaining in the countries inhabited by men of diverse races and professing different religions. If the philosopher-diplomat is able to get sufficient opportunities to do that he will have made a solid contribution to the solution of the problem of establishing peaceful relations between the Western and Eastern blocs in the UNO and to that of chalking out a line on which the different elements in the population of the Indian Union can be brought together under one national frame-work without danger of an open conflict.

5. But the establishment of harmonious relations between the civilised portions of the Eastern and Western hemispheres is not a task which can be accomplished by the ideas and exertions of one individual representing one party, however great and good. Signs are not, however, wanting of an amount of goodwill in the Western countries. A great one, which is likely to have a lasting effect on the minds of the thinking men of both the hemispheres is the inauguration of a movement of frequent meetings and exchange of views between the professors at the Indian and the Western universities. Thus, it was in the year 1949 that the University of Hawaii in the U. S. A. had convened a conference of the teachers of philosophy in the East and the West with substantial financial help from the Governments of the countries and some philanthrophists. The said University also took care to acquaint others interested in the movement by circulating extracts from one of the speeches made there. It was also in the same year that some of the other universities there had invited some Indian professors to lecture to their students on subjects connected with Indian philosophy for a period of nearly one year. The International Conference of Orientalists too is being held more frequently than it used to be and on both the occasions on which its sessions were held in recent years delegates from India were assisted by the Governments of India and some of the States with the wherewithals to meet the heavy expenses of trips to Europe by air. Several professors from Europe and America had also come here to attend the Silver Jubilee session of the I. P. Congress last year and delivered speeches there and some one or two have also contributed articles to the special volume edited by the Congress on that occasion. Other learned men from America had also

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come here for other objects and visited some of the university centres. It is desirable that the authorities here should also invite professors from Russia who can deliver speeches and talk in English and arrange to send some from here who can make themselves understood there, so that at least the intelligent persons in both the countries may meet on a common intellectual level and understand one another better. A delegation of some public men is already reported to have gone there.

6. Although such exchanges have that limited value the ultimate objective to be kept in view is to create conditions which would put an end to the sense of estrangement that exists between the common masses in the countries in both the hemispheres. It is only when a common culture is evolved on the assimilation of the good points in the ideals of life of both the sets of people and that culture is based on the fundamental moral and spiritual principles above alluded to and made a fashion of the day in all the countries, as the Western culture is to-day, that there can be said to have been established a new era of lasting peace. How that can be done is, therefore, the question at issue. In order to determine that, we must first consider what is meant by "culture" and what form it should have in order that it may be suitable for the purpose we have in view.*

7. Now, "Culture" is a very hackneyed term used in a variety of senses. Etymologically, it is a term derived from "colo" or "cultur," 'I till' or 'worship'. In the former sense it is used as the second member of such compound words as agriculture, sericulture, horticulture and so on, in each of which it is a process as applied to an inanimate object or insect. When used with reference to a human being it has the second sense and denotes a particular sort of refinement in the ideal of life and the adoption of a way of life calculated to create an impression on others that one has realised that ideal to perfection. That explains why there is a large variety of cultures on the face of this earth, for there can be an idefinite number of ideals of life and the worship thereof may take a variety of forms. Broadly speaking, there can be only two sorts of ideals, namely, religious and secular. However, since there are 9 to 11 higher religions and inside each there are large numbers of sects and besides them there are innumerable minor religions, there is a large number of cultures even of the religious type. The one feature common to all of them, however, is that the adherents of all of them have been entertaining in their hearts a firm belief in the existence of a human soul different from the physical body, other than a mere consciousness arising accidentally by the conglomeration of the elements, which survives death, and is responsible to a being of a higher order for its actions done while in an embodied state. It is this sense of responsibility, whenever and however required to be discharged, and the consciousness of the weaknesses inherent in the human flesh to a greater or less extent, that ensures the observance of certain rules of moral discipline, which all religions prescribe. The reason why in some

*It is gratifying to note that this very subject embodied in the title "Concept of Man and the Philosophy of Education in East and West" was the subject of a symposium at a Conference held at Delhi under the auspices of the UNESCO and at the XXVIth Session of the Indian Philosophical Congress at Poona, in December 1951,

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countries and in different ages in the same countries those rules are found to be observed with more or less rigour is that the prevalent public opinion has considerable influence on the minds of the majority of persons forming parts of particular social units, and that opinion changes with the declared views or habits of life of the dominant personalities of the respective ages. This is as much true of this age as it was when Vyāsa wrote that the essence of "Dharma" is concealed in a cave and, therefore, the right way of conduct is that by which the great men have gone. Europe had a culture of an essentially religious type till the movement of Protestantism commenced in the 16th century and the separation of the secular part of the lives of its adherents from the religious part thereof under the influence of the views of the free-thinkers based upon the knowledge derived from science who came into prominence as the result of the limitation of the power of the clergy to matters relating to conduct of the Protestants while attending the Churches. They did deliver sermons based on the Bible but in secular matters the lives of the people were regulated by the laws and public opinion based on the writings of the advocates of utilitarian principles of morality. This freedom enabled the people of Europe to develop a national consciousness, to acquire control over the forces of nature with the knowledge derived from scientific investigations and to subdue and exercise control over the people of other countries, by founding empires. Being the dominating personalities in the respective countries subject to their sway they have been able to set up a fashion for their secular culture in all the parts of the civilised world, with the result that it is the dominant culture everywhere.

8. But the thoughtful persons even in the Western countries are not slow to perceive the evil effects of the purely material outlook on life which forms the basis of their secular culture and are searching for a formula by which such a reconciliation can be brought about between the material civilisation of the West and the religious civilisation of the East and nations of the world can live side by side and continue to make material progress without encroaching upon the rights of and molesting one another. Of course wars are decided upon by the few statesmen who form the governing bodies in each country. But since they have to depend for conducting them on the sense of patriotism of the peoples whom they claim to represent, the latter are in a position to refuse to allow themselves to be worked up to a war frenzy, and hence the attempts of the thoughtful amongst the people of different nationalities to devise a formula of the nature above-mentioned.

9. Although this problem is new to the Western hemisphere, whose civilisation is not more than 2,600 years old even if we take the present one to be a modified form of the earliest phase of the Greek civilisation, it is not totally new to us, Indians, whose present civilisation is undoubtedly a modified form of that which was current in the Vedic age, which has been estimated by the Oriental scholars even of the West as having been in existence between 4,500 and 1,5000 B.C., i.e. to say, 6,500 years to 3,500 years ago, for, we have preserved for us valuable documentary evidence showing that the question how to reconcile a life of activity with continued efforts for the achievement of the fourth aim

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of human endeavour, namely freedom (Mokṣa) had presented itself to some of our early ancestors and that ruling kings like the Janakas, Aśvapati Kekaya, Ajātaśatru and others had solved it to such an extent as to be in a position to instruct others in that art. The Bhagavadgītā, a genuine part of the original Bhārata Epic, says that this art had originally been revealed by the Lord Prajāpati himself to the progenitor of the lines of royal sages, that the tradition about it was continued for a long time but that as it had broken down Srī Kṛṣṇa had revived it by teaching the Karma-yoga doctrine, on which it had been based, to Arjuna. It cannot be gainsaid that the remedy for the reconciliation of the two objects of enjoyment (Bhoga) and freedom (Mokṣa), as there recommended was intended to be applied to life of an individual while a remedy for the pursuit of the same two objects simultaneously is now to be devised for being applied to the lives of nations. Still India is a land which breeds Saints in every age who can anticipate events and prepare the ground for a new age and the present is no exception to that rule.

10. It was more than half a century ago that the late Swami Vivekananda had conceived the idea of an assimilation of the Eastern and Western civilisations. He did not stop there but founded a new order of Sannyāsins, some of whom devoted their entire lives to the teaching of the philosophy of the East to the people of the Western hemisphere, living in their countries in the same manner as the Sannyāsins of the old order live here while others dedicated their lives to beneficent work in this country. The institution known as the Rāma Kṛṣṇa Mission founded by him still continues to do very useful work through selfless workers, not only in this country but also in England, France, United States etc. On the occasion of the Centenary Celebration of Śrī Rāmakṛṣṇa it brought out very well-written volumes on the different aspects of Indian Culture, contributions to which had been made by many eminent admirers of the late Swami. Very recently Swami Nikhilānanda of this Mission has embodied a fresh retrospect of the life-work of his revered Parama Guru Rāmakṛṣṇa in a work entitled "Rāmakrishna: the "prophet of the New Age." These Sannyāsins are vivid examples of what Swami Vivekananda called "The Religion of the Vedānta." The missionaries of this order act upon the belief that the knowledge derived from the scriptures has itself a potency to enable man to realise the identity of the human soul in essence with the supreme soul which is the gist of the teaching of the Vedāntas.

11. Although the above belief proves to be true in the case of a few souls who are pure when they become manifest in this world in embodied forms there is a large majority of souls who stand in need of some purificatory mental and even physical exercises before self-realisation dawns upon their hearts. As stated by Śrī Kṛṣṇa there are for their purification two kinds of disciplines known as the Jñāna-yoga and Karma-yoga. For the salvation of such aspirants of the middling and low classes India had brought into the forefront during the last 40 years the two saints, Śrī Ramaṇa Maharṣi and Śrī Aurobindo, to whom we have paid our tribute at the commencement of this address. The former was a Jñāna-yogi, who had the firm conviction that the wisdom of ancient

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sages embodied in the Vedāntas is intended to be imparted to those who were worthy of it by a process of occult transmission which he had the power to do and once he was convinced that a person who approached him was fit for it he made no distinction of any kind. Various men and women from Europe and the U. S. A. used to come and stay at his Ashram for that purpose and there they were treated as on the same level as the Hindus. So were the Parsees and Musalmans who came there. These non-Hindus too lived there in the same simple style as the Hindus and abstained from non-vegetarian food and intoxicating drinks. His Ashram was thus a practical school where people of different religions and brought up in different environments led a uniform simple life. A few miles off from there was another Ashram, that of Śrī Aurobindo, where too people from far and near had been undergoing courses of Yaugic discipline. Although he and the "Mother" remained at a distance from the majority of disciples and as amongst themselves too the observance of some class-distinction was visible, it too can be deemed to provide a model of the assimilation of the Eastern and Western or religious and secular cultures.

12. Besides these there are several other Ashrams in Southern and Northern India where persons of different religions and nationalities go and stay in a simple manner for their spiritual uplift. One of the latter class which deserves special mentīon is that of Swami Sivananda in Rishikesh. He has founded there a "Divine Life Society" and a "yoga-vedānta Forest University", where persons of all nationalities go and stay in a simple manner for learning the Vedānta philosophy or Yaugic exercises. Even those who go there out of mere curiosity or for improving their health are welcomed there and given all possible assistance, provided, of course, they can adapt themselves to the spiritual environments of the Ashram. The two saints of Southern India are no more on this physical plane but the Ashrams founded by them on certain principles of a higher religion provided for in our scriptures for the beings of a higher order, are still being run by those who had the benefit of close personal contact with them, and those who are so inclined to take the advantage derivable from them. The North Indian saint is, however, still moving about on this plane, giving guidance to his disciples and writing books after books, which the publication department of the Society has been circulating amongst those who, though taking interest in the movement, cannot go and stay for a sufficiently long time in the Society.

13. Now, when I say that these saints have anticipated events and prepared the ground for the inauguration of a new era in the world, what I mean is only this that they have supplied a practical demonstration of the fact that just as Śrī Kṛṣṇa had, with the support of the saints of his age, evolved the doctrine of Karma-yoga or Pravṛttidharma in a form suitable to that age for the benefit of the masses, it is possible even in this age of science and the dominance of the Western mode of life to evolve a mode of life agreeable as well to those who are either born and bred up in the Western countries or who have for a long time been living in the Western style, as to those who are born and bred up as orthodox Hindus. Of course, each side must be prepared to make some

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sacrifice but that is a minor consideration and is easily acquiesced in in view of the expected spiritual benefit derived from personal contact with one who has, by making a far greater sacrifice, risen above the level at which preponderating value is no longer attachable to the rules of social organisation, and who had, by the observance of certain rules of conduct and by submitting voluntarily to a course of discipline, partly physical but substantially mental, attained perfect peace of mind born of the firm conviction, on the elimination of the tendency towards vacillation, that what in fact exists is only the one without a Second, which has no form, no limb and is for ever immutable and that the evanescent forms of the sentient and insentient beings are real only for those who have not by self-effort (Puruṣārtha) been able to cast off the inherent weaknesses of the individual mind.

14. The above harmonious relations between persons of diverse races and brought up in diverse religious and cultural environments present only an ocular picture of the life led by the disciples at the Ashram. They would not be sincere ones if they did not make efforts to cultivate the moral attributes which form the very basis of a spiritual life. The large majority of them in fact did so and the outward harmony was at least in the case of most of them an index to the cultivation by them in a fair measure of the five virtues which form the basis of the moral codes of the Hindu, Jain and Buddhist religious systems,applicable in a rigorous manner to the recluses amongst their adherents and in modified forms to the householders. They are Ahiṁsā (non-injury), Satya (adherence to truth), Asteya (non-stealing), Brahmacarya (continence) and Aparigraha (non-acceptance and non-accumulation of possessions). Add to these the two other necessary concomitants of the life of a Sādhaka, namely Śraddhā (faith in the method recommended by the Head of the Ashram) and Puruṣārtha (self-effort) and the fundamental qualifications of a Sādhaka are complete.

15. I am not unmindful of the fact that this ideal is not likely to be suitable in its entirety for adoption by the general mass of humanity. But I feel convinced that it can serve as an ideal to be aimed at but modified in practice according to the requirements of the diverse environments of the diverse nationalities, just as Śrī Kṛṣṇa did when he founded the Karma-yoga doctrine for his war-like devotee and Mahavir and Lord Buddha did when they admitted into their respective Saṅghas the householders of the Vaiśya and Śūdra classes, most of whom never aspired to be admitted into their respective orders of recluses. It requires some such widely-revered personality to do that with circumspection and foresight. Let us hope that the time is not far off when such a personality will come into the forefront when the propitious time for such a benevolent and bold step forward arrives. In the meantime let us turn the searchlight inside our own house and take stock of the spade-work which we have been able to do between the 15th and this session of this Conference in order to prepare the ground for such a divine personality to commence his whirlwind activities for a suitable mental transformation and elevation to a higher level of the human mind as a whole. Śrī Aurobindo had a great ambition to be able to do something for humanity which even the vedic sages were no

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able to do, with the help of a higher occult power than they had acquired. Although he has passed away he has left behind him an institution where several men with high intellectual attainments have still been exerting themselves to be similarly qualified under his unseen guidance. If and when any outstanding personality emerges from that centre or any other and takes up the task of the re-organisation of the human society on moral and spiritual principles, all others acting on their individualistic initiative will automatically recede into the background as the liberal politicians and Home Rule Leaguers did when Mahatma Gandhi came into the arena with his programme of civil disobedience, which shook the very foundations of all social organisations and during a period of 25 years secured independent political control over this vast sub-continent except a few border regions in two directions. But till then we must continue to make such contributions as our learning and wisdom enable us to do. I have already referred to the contributions which have been made during the last 2-3 years by the collective efforts of the teachers of philosophy in the East and the West. I will now take note of the individual efforts in that direction. They fall into two classes, namely (A) works of General or Special Study (of any of our subjects) and (the publication of) Edition of Remarkable Ancient Works (which are likely to acquaint the readers with some special feature of our ancient culture and civilisation so far as our subjects are concerned. The number of works falling into those two groups, which have been published during the period above mentioned, inspite of an enormous rise in the costs of printing and publication in recent years, which have come to my knowledge during the short period at my disposal, is so large that I had no other course but to make out a bibliographical list of them, arrange them in the said two groups and make out an Appendix mentioning them as so arranged. I regret that it was not possible for me to look into them even superficially and add appreciative notes about all of them herein and even to make out an exhaustive list of all the publications of the period. However, before I close my address I propose to make a few remarks in general terms as to the work done by certain institutions and individual scholars in this field.

16. Besides the B.O.R.I., Poona there have sprung up numerous Oriental Research Institutes in the different regional divisions of Bhāratavarṣa during a period of nearly 30 years, based more or less on the model of the Institute, so far as their work in the literary field is concerned. The general feature of the model adopted is the foundation of an Oriental MSS. Library, a Library of the Standard Printed Works on Indological Subjects and Inauguration of a Series of Publications bringing to light ancient works on literature, history, fine arts and the sciences. Although each of them has to its credit a number of publication of the kind, for getting which prepared it has special facilities, the Oriental Institute at Baroda topped their list not only by the mere number of its publications, but also by the rarity of most of its publications, such as the Kāvyamīmāṃsā, Liṅgānuśāsana, Vasanta Vilāsa, Prācīna Gurjara Kāvyasaṁgraha, Kavīndrācārya Grantha-sūcī, Udayasundarī-kathā, Bhavisayatta-kahā, Mānava and Vārāha Gṛhyasūtras, Pañcapādikā, Niṣpannayogāvalī and others. But even that Institute

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had not taken up the national work of preparing a critical edition of the Vālmīki Rāmāyaṇa on the lines of that of the Mahābhārata published parts, called fascicules, by the parent Institute at Poona from time to time. Without mentioning the name of any particular later institute I had, therefore, remarked in a scheme for that purpose published in the Journal of the G.R. Society, Bombay for October, 1950 that the work not having been taken up by any one of the later Institutes I intended to do so under the auspices of the said society if I happened to get the necessary help. It was practically a challenge to the Oriental Institutes in the country other than that at Poona and I am glad to record here my satisfaction that the Baroda University has encouraged Dr. G. H. Bhatt, the Director of the Institute there, to take up the challenge and that he has been making good progress towards the implementation of the scheme. The three other institutions which have been rendering yeoman service in this field are the Vyaṇkaṭeśvara Research Institute at Tirupati. The Manuscripts Library at Adyar, Madras and the young and vigorous Bhāratīya Vidyā Bhavan of Bombay. The recent publications of all of them will be found noted in Group (B) of the Appendix.

17. As for the numerous individual scholars whose works are included in the said Appendix I am very reluctant to mention any of them on making invidious distinctions, because each is an expert in his own subject and has been making the best use that can be made of the opportunities which present themselves to him. I however offer no excuse for singling out that very young and promising scholar, Dr. V. Raghavan of Madras, who, since the demise of the late M. M. Kuppuswami Sastri, has been shouldering single-handed the very heavy and extensive responsibility of preparing and publishing fascicules of the monumental work of a New Catalogus Catalogorum which the Madras University has committed to his charge. It is highly creditable to him that even while doing that and efficiently discharging the duties of his office he has off and on been doing some other important literary work of his own, such as that of the Paryanta Pañcāśikā appearing in the appended list, which is a rare work of the Pratyabbijñā School, on whose literature the number of scholars who are working, according to my knowledge, is very small. The one who has been devoting to it the greatest amount of energy, of which he has as it were an inexhaustible store, is Dr. K. C. Pandey of Lucknow, two of whose voluminous works, Bhāskarī Vol. II and Comparative Aesthetics, appear also in the adjoining list.

18. Ladies and Gentlemen! I thank you very much for having patiently listened to this, which I fear, is rather a rambling talk on the subjects which were uppermost in my mind when I received an invitation to fill up the gap that had been occasioned by the unavoidable absence of your President-elect. At the end I would like to draw your attention to the facts that *Critical Editions of the Purāṇas*, which are a mine of information on diverse topics of modern scientific interest and their critical study and a *History of Religion in India* and a *History of Philosophical Thought in India* written on making a thorough study of Śruti, Smṛti and Itihāsa-Purāṇa are still waiting to be taken up by

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research institutions and scholars. I close this address with a benedictory stanza from one of my favourite works, the Yogavāsiṣṭha and a Śāntipāṭha from the Kaṭha, Taittirīya and other Upaniṣads

सर्वापदः सकलदुष्कृतदृष्टयश्च
गच्छन्तु वः शममनन्तसुखानि सम्यक् ।
आयान्तु नित्यमुदिता जनता भवन्तु
राष्ट्रे स्थिराश्च विलसन्तु सदैव लक्ष्म्यः ॥

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

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## APPENDIX

### Bibliography of Select Works on Religion and Philosophy published during the years 1949-51.

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*(A) Works of General or Special Study.*

1. Readings from World Religions by S. G. Champion and Dorothy Short.
2. Origins of Religion by Lord Raglan.
3. Round the year with World Religions by Royston Pyke.
4. Ethics of the Great Religions..... ,, ,,
5. Faiths of Many Lands..... ,, ,,
6. Religions of India by Sten Konow and Paul Tuxen.
7. Religion and Society.....Second edition, by S. Radhakrishnan.
8. East and West in Religion ,, ,, ,,
9. India's Legacy, The World's Heritage by P. R. R. Punja, Mangalore.
10. Siddha Bharati, Siddesvara Comm. Volume, by V. B. Sastri, Hoshiarpur.
11. Potdar Commemoration Volume, I.S. Mandal, Poona.
12. Group Prejudices in India and their Remedies by M.B. Nanavati and C. N. Vakil, Bombay.

    Nos. 10 & 11 contain several valuable articles including my own bearing on our subjects and No. 12 contains one by myself on "Religious Prejudices as a Clog on National Unity.

13. Religion and Culture by C. Dowson.
14. Conscience and Society by R. West.
15. Ramakrishna, The Prophet of New India by Swami Nikhilananda
16. The New Man, a Biblical study of the Human Being of the New Age, by M. Nicoll.
17. Introduction to the Science of Mythology by C.G. Jung and C. Kerenoyi.
18. Society and the Criminal by Sir Norwood East.
19. "Radhakrishnan",, Comparative Studies by Select Philosophers of the world.
20. Silver Jubilee volume of the Indian Philosophical Congress.
21. Road to Salvation by P. N. S. Iyer, Kalpathi, Palghat.

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22. Primer of Indian Logic by Kuppuswami Sastri, K.S.R.I., Madras.

23. Sarvadarsana Saṁgraha by K. S. Abhyankar, B.O.R.I., Poona. (2nd Edn.)

24. Perennial Scope of Philosophy by K. Jaspers.

25. Psychological Factors, of Peace and War by the U.N.O.

26. Studies in Nyāya-Vaiśeṣika Metaphysics by S. Bahaduri, Calcutta.

27. Inner Experience of a Psychoanalyst by T. Reik.

28. The Mystery of Being, Vol. I., by G. Mercel.

29. Psychoanalysis and its Derivatives by H. Crichton-Miller.

30. The way of Mysticism by J. James.

31. Haṭha-yoga by T. Bernard.

32. The Concept of Māyā by P.D. Devananda.

33. Psychology of Intelligence by Jean Piaget.

34. Somanāth: The Shrine Eternal by K.M. Munshi Bombay.

35. Tantras, Their Philosophy and Occult Secrets by D. N. Bose revised by H. Haldar, Calcutta.

36. Introduction to Tantrik Buddhism by S. B. Dasgupta, Calcutta.

37. Yoga; Method of Reintegration by D. Danielov.

38. Mystery of Dreams by W.O. Stevens.

*(B) Editions of Remarkable Ancient Works.*

39. Mahābhārata, Śāntiparvan, Āpaddharma and Mokṣadharma, Pt. 1, by S.K. Belvalkar, B.O.R.I., Poona.

40. Nyāyāvatāra vārttika-vṛtti by D. Malvania, B.V. B. Bombay.

41. Jaimini Mīmāṃsāsūtra Pāṭha by Kevalananda Sarasvatī, Wai, Satara.

42. Kāśyapa Jñānakāṇḍa by Pārthasārathi Bhaṭṭāārya.

43. Gautama Dharmasūtra Pariśiṣṭa by A.N.R. Aiyangar, Adyar, Madras.

44. Jaiminīya Brāhmaṇa Pt. II. by Raghu Vira, I.A., I. C. Nagpur.

45. Paryanta Pañcāśikā by V. Raghavan, Madras.

46. Paraśurāma Kalpasūtra. G.O. Series, Baroda.

47. Kṛtyakalpataru, Śuddhi and other Kāṇḍas, G. O. Series, Baroda.

48. Brahmasūtra-vṛtti of Annambhaṭṭa Govt. O. Ms. Library, Madras.

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49. Fifty Discourses on Dharma of Bhagavan Buddha by D. Kosambi.

50. Triṣaṣṭi-śalākāpuruṣa-carita, Parvans II-IV by the J.A. Sabha, Bhavanagar.

51. Dvādaśāra-Nayacakram of Ksamasramana by C. G. Shah, Chhani, Baroda.

52. Mahāvīra-kathā by G.G. Patil, Gujarat University, Ahmedabad.

53. Pratikramaṇasūtra-Prabodha-ṭīkā Vol. I. by D.T. Shah, J.S.V. Mandala, Bombay.

54. Bhāskarī Vol. II. by K.C. Pandey. Lucknow.

55. Comparative Aesthetics-Indian Vol. I. by K.C. Pandey, Lucknow.

56. Pañcapādikā of Padmapāda translated into English by D. Venkataramaiah, G.O. Series, Baroda.

57. Niṣpannayogāvalī of Abhayākaragupta of the Vikramasila Monastery by B. Bhattacharya, G.O. Series, Baroda.

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## (1) Technical Sciences and Fine Arts Section

# PRESIDENTIAL ADDRESS

*by*

Dr. Moti Chandra, M.A., Ph.D.

*Bombay.*

Fellow delegates,

At the outset let me express my thanks to the authorities of the Oriental Conference for electing me to preside over the Technical Sciences Section of the Conference. The scope of technical studies is naturally very extensive, as it involves the study of the achievements of man in India in more than one sphere of life, though the evolution of technical processes is very necessarily slow. For instance, before man could learn to appreciate fine arts he had to learn by painful processes lasting for hundreds of thousands of years how to fashion the crude implements of stone to fight his enemies and kill for food the animals roaming the primeval forests. Man, a sentient being, however, could not remain in the state of savagery for ever and once he had passed from the food-gathering stage to food-producing stage of human culture he was well set on the path of glorious achievements which, inspite of retrogressions in the onward march of civilization, has resulted in the complex modern civilization.

The purpose behind the study of fine arts and technical sciences is to find out how man improved his lot by the gradual improvements of the techniques of house building, weapon making, weaving, pottery making and other arts and crafts. It was a red letter day in the history of civilization when more than five to seven thousand years ago man discovered the use of copper first for making trinkets and then forging the weapons of war and other implements of agriculture and household use. The discovery of copper in course of time led to the discovery of bronze and then iron. The increasing use of copper and at a much later date iron led to greater commerce, as copper and iron ores had to be brought from long distances. The commerce in metals also created a class of artisans who had to be supported on the surplus produce of the land. These artisans also seem to have travelled from place to place for the ore and for forging weapons, as they were reluctant to divulge their trade secrets.

The study of technical sciences from the primitive stages to highly developed stages has received much attention in the archaeology of European countries and the Middle East. The study of weapons, potteries, arts and crafts and metallurgy of the great civilizations of the world has laid the foundations of comparative archaeology which has proved that aloofness in the history of civilization is a pure myth and that the ideas and techniques were not the preserve of one people only and that, inspite of the difficulties of transport across the jungles, mountains and deserts, cultural diffusion did take place to the extent which could not be imagined a hundred years back. Unfortunately, the studies of technical sciences which include the studies of architecture,

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weapons, potteries, paintings, sculpture, minor arts and crafts, chemistry, metallurgy, medicine, etc. have not found recognition in the archaeology of this country as they should have. In the early days of Indian archaeology, the sole purpose of the excavators was to dig out something spectacular with the result that proper stratification and typology were neglected. Sculptures, paintings, and epigraphy received much attention, but the humble pottery whose study has added much to our knowledge of the culture of the Middle East was totally neglected and it is only recently that the value of humble Indian pottery in Indian archaeology has been recognised. But much as yet remains to be done in this direction. For instance, their forms have yet to be studied properly and their decorations, however meagre, have to be recorded. Their methods of firing, the compositions of their clay have to be studied carefully and effort has to be made to identify the ancient potteries with their literary counterparts if possible. If this is carried on in a scientific manner it is bound to give a chronological sequence to Sanskrit and Pāli literature whose date is not yet finally settled. Not only pottery but the whole typology of a particular culture phase as revealed by archaeological data could be checked in this manner. I have myself tried to correlate the archaeological and literary data in my studies of Indian costume and was surprised to find that the method works very well. But the task is not so easy and pitfalls and hasty conclusions must be avoided.

While speaking of literature as a source of our knowledge of technical sciences, it must be admitted that in our earliest literature references to technical sciences and the processes involved are meagre. But whatever material is available must be interpreted properly. In this connection I want to draw your attention to Vedic literature. Unfortunately archaeological evidences of Vedic culture are lacking and only philology has held ground in the interpretation of Vedic evidences. But the close relationship of the Vedic Aryans with the last phase of the Harappa culture should throw some additional light on the obscure Vedic terms specially pertaining to weapons, pottery, architecture, ornaments, etc. It is interesting to note here that Tvashṭṛ in Ṛgveda is called the maker of divine implements. His exact function as a bronze worker is, however, not stressed. That originally he was a metal worker there is no doubt, as the word survives in the Jātakas[1] as *taṭṭaka* and *taṭṭika*. In the *Mahāvastu*,[2] however, *taṭṭakāra* is a maker of the vases of precious metals. The modern *ṭhaṭherā* is also a manufacturer of brass and bronze wares. From these references one could almost imagine the forgers of metal workers in Vedic age working with their forges to supply weapons to their patrons with which they conquered their enemy, the Dāsas.

In this connection, I want to draw your attention to the list of professions right up from the *Yajurveda* to Buddhist and Jain canonical literature, the great medieval dictionaries and the *Arthaśāstra* of Kauṭilya as they throw much light on the arts and crafts of the Indians in by-gone days. For instance, a fairly extensive list in the *Brahmajāla*

1. *J.* I, 141; 329, 14.
2. *Mahavastu*, ii, 468-469.

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*Sutta*[3] throws light on such arts as dancing, singing, instrumental music, theatrical shows (*pekkham*), ballad recitations, hand music, bardic recitals, bardic chants, tomtom playing, puppet shows (*sobhanagarakam*), acrobatic feats by the *cāṇḍālas*, combats of elephants, horses, buffaloes, bulls, goats, rams, cocks and quails, bouts of quarter staff, boxing, wrestling, sham-fights, roll calls, manoeuvres and reviews. The low arts in the same period included palmistry, divination, augurs drawn from thunderbolt and other celestial *portents*, interpretation of dream, fortune telling from the marks on the body, religious sacrifices, blood sacrifice, magic, determining the site for a house, advice on customary laws, exercising the demons, snake charming, poison crafts, etc. All these low arts which look superstition now and hardly come within the sphere of technical sciences were immensely popular in those days and laid down the foundations of certain sciences such as medicine and astronomy in later times. These arts have to be studied in their proper perspective before we could get a complete picture of Indian culture in its primitive stages.

Vedic literature is unfortunately not so prolific in references to technical sciences and its scrappy information has to be studied carefully and interpreted. The same could not be said of Buddhist literature. It deals more fully with the science of agriculture including the methods of ploughing and irrigation, field crops, horticulture, rearing of live stock and dairy farming, arboriculture, hunting, poultry farming and fisheries. Then the Jātakas speak of a large variety of metals such as gold, silver, copper, brass, iron and other metals; of various kinds of precious stones such as crystals, diamonds, and rubies; and of pearls and corals. Besides metals, hundreds of minerals such as salt, antimony, arsenic, yellow orpiment, vermilion, etc. were also known. The technique of mining and smelting is, however, not known. Much light could be thrown on this interesting study with the help of archaeology, geology and minerology and the study of the technique of mining and smelting followed by certain primitive tribes even to-day.

The *Jātakas* contain interesting information about various manufactures in ancient India which require further elucidation, in view of archaeological researches. The professions mentioned by the *Jātakas* include textile spinning and weaving, food and pastry making, brewing of wines, goldsmithy, lapidary, ivory carving, pottery, carpentry, architecture, masonry, cane and leaf work, manufacture of dyes, drugs and chemicals, leather work, perfumery, etc. It would be interesting to study the various forms of pottery mentioned in Buddhist literature and compare them with the pottery forms occurring in the Mauryan and pre-Mauryan levels. The *Jātakas* mention that the potters mixed their clay with ashes and cowdung and then turned it on the wheel for making pottery. It is known to the archaeologists that painted pottery was unknown in northern India in the historical period except the painted grey ware found from the pre-Mauryan levels. It is interesting to note in this connection that the *Cullavagga*[4] mentions pots decorated with painted figures in colour patches (*rūpakokinnāni bhaktikammakatāni*).

3. *Digha Nikaya*, 13.
4. V, 9-2.

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Th *Jātakas* mention eighteen professional guilds though they have never been enumerated at one place. The Jain *Praśna Vyākaraṇa*,[5] however, enumerates their names. The eighteen *Śreṇis* are those of (1) potters, (2) silk weavers (*paṭṭailla*), (3) goldsmiths (*suvaṇṇakāra*), (4) cooks (*sūvakāra*), (5) musicians (*gandhabba*), (6) barbers (*kāsavaga*), (7) garland makers (*mālākāra*), (8) vegetable growers (*kachchhakāra*), (9) betel sellers (*tāmboliya*), (10) leather workers (*cammayaru*) (11) oil pressers (*janta-pīlaga*), (12) towel sellers (*gañchhiya*), (13) calico printers (*chhimpa*), (14) bronze smiths (*kamsakāra*), tailors (*sīyaga*), (16) milkmen (*guāra*), (17) Bhillas and (18) fishermen (*dhīvara*). Besides these traditional professions there were many more not mentioned in the list. For instance, the guilds of painters and performers were also quite powerful though they do not appear in the list. It would be interesting to enquire into the working of these guilds and the technique followed by the members. It must be confessed the material at our disposal is not sufficient but whatever references are available should be studied and interpreted. Thus alone we will be able to produce a history of arts and crafts of India.

The *Mahāvastu*, a Buddhist Sanskrit text of uncertain date, but probably assignable to the early centuries of the Christian era also gives traditional lists of arts and crafts together with the products manufactured by master craftsmen who are called *Mahattaraka*. Thus the chief florist manufactured necklets (*kaṇṭha bhūṣaṇāni*), *gandhamukuṭa* or such perfumed chaplets which were exported in some quantity in the 2nd century to Rome and multi-patterned garlands (*suvicitrāṇi*) of various shapes (*ākāravantāni*). The master potter was expert in his profession. The master carpenter made benches (*mañcha*), chairs (*pīṭhaka*), royal seats (*bhadra pīṭhaka*) and such objects as *ayakva, phelika* and *antakoṭa* whose exact significance is unknown. The master dyer could dye the cloth in various colours, their speciality being red. The master plater (*taṭṭakāra*) made precious bowls and the plates of silver and gold inlaid with precious stones (*ratna-pratyuptāni*). About the products of the master jeweller and lapidary (*maṇikāra mahattara*) we shall have the occasion to speak later on. The master conch-shell cutter was also expert in ivory work. He manufactured ivory bangles (*valaya*), collyrium sticks (*añjanaśalākā*), ivory caskets (*dantasamudgaka*), the unguent pots effecting fantastic genii forms (*rocanapiśācikā*) ivory ewers (*dantabhṛṇgāraka,*) ivory *viheṭhikā*, ivory bed legs (*pādamaya*) and ivory lions. From the conchshells were made beds (*śayyā*), oil pots (*tailabhājanāni*) unguent pots (*gandhbhājanāni*), colour pots (*varṇaka-bhājanāni*), lotus stalks (*mṛṇālaka*), bangles (*valayaka*) zones (*mekhala*), *vochaka* (H. *Buchki*, an ornament), litter (*śivikā*), and shields inlaid with conch-shell (*śaṁkha-carmaka*). The master turner made machine-polished sticks (*jamtamṛṣṭadaṇḍakāni*), fans (*bījanakānitālavaṇṭakāni*), handles of *morchhal* (*morahastaka*), bed-legs (*pādaphalaka*), seats (*āsandī*), *mahāsālikā* and bangles. He also shaped birds, lotus flowers and fruits such as pomegranates, citron, grape vine, mangoes, elephant apple, cocoanuts, jack fruit, *Kadamba* etc.

5. *Prasna Vya.* pp. 193-194. 6. Mahāvastu. ii, 463 ff.

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The humble cane-weaver (*varuṭa-mahattara*) turned out fans, umbrellas, umbrella-cases (*chhattropālaka*), baskets (*karaṇḍaka*), benches and baskets. The sculptural and other literary evidences prove that the objects mentioned above were actually in use in the early centuries of the Christian era.

Then the *Mahāvastū* (iii, 113) gives a fairly long list of guilds which are divided into ordinary and craft guilds. In the list of ordinary guilds there are goldsmiths, drapers, conchshell and ivory cutters, jewellers, stone cutters, dealers in woollen and silken cloth, dealers in ghi, oil, gūr, betel leaves, cotton, milk, cakes, sugar, sweetmeats, flour, parched meals, fruits, tubers, perfumes and pastes, etc. who were mainly concerned with the economic and social life of the people. The second type of guilds were, however, the corporations (*śilpāyatana*) of technical men. The group consisted of goldsmiths, coppersmiths, workers in lead and tin, mechanics, garland makers, stuffers, potters, leather workers, dyers and washermen, needleworkers, weavers, painters, modellers, barbers, architects, dealers in wood and bamboos, sailors, gold washers, etc.

It is our duty to supplement the list of the above arts and crafts from literature and archaeology. Here I may be allowed to point out that if the technical processes of the traditional crafts are studied and the technical vocabulary of the craftsmen recorded they will be of immense benefit to the students of Indian art. How much beneficial such an enquiry could be I can say from my own personal experience. Some years back I carried out an enquiry into the technique of Mughal painting the results of which have been published in a monograph published by the U. P. Historical Society. I found out from my inquiry that the terminology of the Mughal painters consisted of Sanskrit and Persian elements, the former being of very ancient origin as could be checked by literary references and the latter introduced in the Mughal period. The inquiry showed the gradual building up of the technique in which both foreign and indigenous elements played an important part. But the recording of such information is a specialised job and must be entrusted to trained men. The craftsmen are usually illiterate and still jealous of their trade secrets and, therefore, they have to be approached cautiously. From my own experience I could say that once the resistance is broken down the information comes with a gush, but after sometime it changes to a mere trickle and it is here that the skill of an expert questioner is required to elicit further information which is of considerable interest for the student of techniques and languages.

There is another fruitful source of information about Indian arts and crafts in the traditional lists of sixty-four *kalās* in the *Kāmasūtra* and seventy-two *kalās* in Jain literature. The exact time when the arts and crafts were grouped is not known, but there is every possibility that it was done in the early centuries of the Christian era. From the *Kāmasūtra* it is evident that a fashionable man was expected to acquire he knowledge of traditional arts. It was, however, physically impossible for any man to know sixty-four arts and, therefore, there was bound

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to be difference between the precept and practice. The sixty-four arts of the *Kāmasūtra* could be divided into four groups. The first group consists of music, dancing, playing the musical instruments; the second consists of decorating the body, making ornaments, wearing costume; the third group consists of the knowledge of food and drinks; the fourth consists of various types of literary activities and amusements including dramatic shows, puppet shows, and animal and bird fights. The list also contains such arts as architecture, painting, sculpture, carpentry, minerology, lapidary, etc. The traditional Jain list is also modelled more or less on the *Kāmasūtra*.

The history of Indian cosmetics, hair decoration, textiles and costumes is of great interest to the students of Indian culture and I have tried to throw light on the subject in my own humble way in my papers and books. Unfortunately the interesting subject of Indian ornaments and lapidary's art still awaits thorough investigation both from literary and archaeological sources. Let us hope that students will be forthcoming in the near future to take up the subject more seriously. My own enquiries in this field have shown that the history of Indian cosmetics, coiffures, textile material and costumes, not only supplement the picture of ancient Indian society but are also of great importance in studying the commercial relations of India with other countries and also cultural contacts which brought in vogue new fashions in garments and coiffures.

It is a matter of regret that after Louis Finot's book '*Les lapidaires Indiens*' very little attempt has been made to study the lapidary's art in ancient India. India has been called by Pliny as 'gem-bearing country' and there is no doubt that before the Brazilian mines were opened India was the chief source of gems. There must have heen a text on gemnology often referred to as the *Ratnaparīkṣā* in ancient literature in the early centuries of the Christian era. The texts which have come down to us such as the *Ratnapārīkṣā* of Buddhabhaṭṭa, chapters on jewellery in Varāhamihira's *Bṛhatsaṃhitā*, the *Agastimata*, the *Navaratnaparīkṣā*, and Agastīya *Ratnaparīkṣā* have been scientifically edited and annotated by M. Finot, but unfortunately the work of Indian lapidary's art has not received much attention after him and there are some stones such as *bhīṣma, pulaka* etc. which still await identification. M. Finot has often identified the sources of various kinds of Jewels. Thus we know that Kaliṅga, Dakṣiṇa Kosala, Vairāgara (Bairāgarh on the Wen Ganga in Chāndā District) were the known sources of diamond, but the identification of Mātaṅga country in the region of Golkundā still requires further proof. Similarly we know that pearls came from Ceylon, the Gulf of Mannar (Tāmraparṇī) the coast of Madura (Pāṇḍyavāṭa) and the Persian Gulf (Pārṣvavāsa), but Patraloka and Kauveravāṭa have not yet been identified. Ruby came from Ceylon but Kālapura still remains to be identified. Emerald came from the desert region in Nubia called, generally, the country of the Mlechchhas and Turushkas in our texts. It is interesting to note in this connection that *marakata*, a Sanskrit name for emerald, probably orginates from the city of Markatan, a port on the Red Sea from which the emeralds were exported to this country. The sources of coral are men-

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tioned as Sakambala, Samlāsaka, Devaka and Rāmaka in which, perhaps with the exception of Rāmaka which may be identified with Rome, all other names still await identification.

It is interesting to note in this connection that classification of the precious stones into *Mahāratnas* and *Uparatnas* is of a later origin. The *Mahāratnas* include diamond (*vajra*) pearl (*muktā*), ruby (*māṇikya*), sapphire (*nīla*) and emerald (*marakata*) and *uparatnas* include hycinth (*gomedaka*), topaz (*puṣyarāga*) cat's eye (*vaiḍūrya*), coral (*pravāla*). Besides these onyx (*seṣa*) *karaketana* (chalcedony), *bhīṣma*, garnet (*pulaka*) and carnelian (*rudhirākṣa*) are also mentioned as semi-precious stones. Some more semi-precious stones such as *vimalaka, rājamaṇi, brahmamaṇi, jyotirasa* and *śasyaka* which are difficult to identify are also mentioned. *Jyotirasa* may, however, be jasper. The earlier lists of jewels[8], without going into the question of *Mahāratnas* and *Uparatnas*, give running lists of jewels. In these lists appears the name of *mu* (*a*) *sāragalla* which has been identified with the Chinese *Kanchi-yu* but the possibility is that it is jade. It is probably the same as *aśmasāra* mentioned in the Mahābhārata[9] and vessels made from it came from Assam, thus probably indicating the Burmese source of jadeite.

The chapters on examination of gems and on mining operations in Kauṭilya's *Arthaśāstra* contain a lot of useful information, but they require thorough commentaries. In my paper on the 'Coiffure and Cosmetics in Ancient India' and 'History of Indian Costumes' I have tried to throw light on Kauṭilya's information on cosmetics and textile materials, but the sections on gems and minerals have yet to be properly worked out. For instance, Kauṭilya gives the source of pearls as Tāmraparṇī, Pāśa, Kula Chūrṇa, Mahendra, Kardama, etc. most of which require proper identification. Similarly the exact significance of *Kauṭa, Mauleyaka* and *Pārasamudraka* gems have to be properly identified. The *Pārasamudraka* gems, however, may indicate Ceylonese gems. The source of diamonds as *Sabhārāṣṭra, Madhyamarāṣṭra Kāśmaka, Sirikaṭanaka, Vedotakta* and *Maṇimanta* are new names to the science of gemnology and require identification. *Kāśmaka* here may be the form of *Aśmaka* which may indicate the famous Golkuṇḍā mines. It is interesting to note that *ālkandaka*, a name for coral, indicates that it came from Alexandria and this reference let M. Levi to place the date of the *Arthaśāstra* in the early centuries of the Christian era. The names of the semi-precious stones such as *vimalaka* (pure), *saśyaka* (green), *añjanamūlaka* (dark), *pittaka* (yellow), *sulabhaka, Ahichchatraka, Kūrpa, pūtikūrpa. Sugandhi-kūrpa, kṣīraka, Śukticūrṇaka, Śilāpravālaka, pulaka* and *Śukrapulaka* have to be identified as these names do not appear in the texts on gemnology.

The science of minerology seems to have been studied in the Maurya period and is called *Śulabadhātusūtra*. We are told in the *Arthaśās-*

7. See Moti Chandra-*Geographical and Economical studies in the Mahabharata*, p. 102.

8. *Milindaprasna*, p. 198; *Cullavagga*, IX, 1, 3; *Sukhavativyuha*, 56.

9. *M.B.*, II, 47, 14.

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*tra* that the superintendent of mines examined the old discarded mines made known by the presence of crucibles and ashes, discovered new ones, and determined the nature of minerals by their colours, smells and tastes. It would be an interesting study to find out whether the mineral tests enjoined by Kauṭilya possess some scientific basis or not. Some geologist could take up this subject with profit. It seems that the king was the owner of all mines though they were rented out for exploitation from time to time.

The study of Indian ornaments also requires gearing up and a dictionary of Indian ornaments based on literary and archaeological sources is a desideratum. The old literature of Sanskrit, Pāli, Prākṛta consisting of poetry, fables, romances, lexicons and iconographical texts contain important lists of ornaments which have to be explained either with the help of the commentaries or stray references in literature. The representations of ornaments in early sculptures are yet another source of our knowledge of Indian ornaments and it is of great interest to identify these ornaments on the basis of literary references.

For the earliest history of Indian ornaments and their nomenclatures one has to probe the Vedic literature. The Buddhist literature including the Jātakas often refer to ornaments. The Cullavagga[10] gives a list of ornaments and fortunately we can follow the significance of ornaments mentioned in the list with the help of Buddhaghosha's commentary. Thus *vallikā* is explained as an ear pendant or palmleaf inserted through ear lobes; *pāmaṅga* (ear-drops), girdles (*kaṭisuttaka*), bangles (*ovaṭṭita*) and *keyūra* (armlets) are also mentioned. The *Mahāvastu* refers to some interesting ornaments. Thus a necklace costing a hundred thousand (*śatasahasrahāra*) is said to have a central piece which represented the four divisions of the world[11]. At another place the list of ornaments includes necklaces of sapphire, red and white pearls, necklace made of coins (*kaṇṭhaniṣka*), golden chain (*suvarṇa sūtra*), ear-rings (*kuṇḍala*), rings, short necklace (*parihāra*), bangles (*valaya*), anklet (*nūpura*), *veṣṭanaka*, signet rings (*mudrāhastaka*), *āvāpaka*, jewelled necklace (*ratnadāma*), silk necklaces (*paṭṭadāma*), golden armlet (*keyūra*), *rucaka* necklace, *mandāra* necklace, and the necklace with *haṃsa* lion, *vajra* and *svastika* figures.[12] It is interesting to note that some of the motifs mentioned above appear in the representation of ornaments in sculptures and terracottas. In another list of ornaments made by a master goldsmith are mentioned head ornaments (*mūrdhāpidhāna*), *kilañjaka*, *vethaka karaṇḍa* check pieces (*mukhaphullaka*), *bimba* (probably the *ārasī* of later age), *pārihāryaka*, zone (*śroṇimāṇḍika*), leg ornament (*pādastaraka*), leg rings (*pādangulivetakha*)[13], etc. The lapidary made bead necklaces, nets (*vāgurā*), earrings, head ornaments (*mūrdhapidhāna*), bracelets, zones, etc. These lists have to be properly studied and the exact significance of the ornaments determined.

10. V. 2, 1.
11. II, 68.
12. MV., ii, 317.
13. ii, 470.

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The Jain canonical literature is also full of references to ornaments and are more valuable as most of the terms are explained in the commentary. One such big list appears in the *Jīvābhigama* consisting of forty eight items. *Hāra* had eighteen strands and the *aḍḍhahāra* nine strands. *Veḍhanaya* or *veṣṭanaka* of the *Mahāvastu* referred to above is explained as a special kind of earring and *kuṇḍala* as ordinary earring. *Mauḍa* is *mukuṭa*. *Vamuttaga* is not explained but might have been some kind of pendant. Then *hemajāla, maṇi*° and *kaṇaga*° are explained as ornaments with holes but probably jewelled nettings are meant here. *Suttaga* is explained as a golden chain worn crosswise on the chest. *Uchiya kaḍaga* are inlaid bangles and *khuḍḍaya* a ring. One-strand necklace is *ekāvalī* and a neck chain is *kaṇṭhasuttaga*. *Magaria* is an ornament shaped like a *makara* and *urattha* is a chest piece. *Gevijja* is a necklace, *soṇisuttaga* a zone, *cūlāmaṇi* a head ornament, *kaṇaga-tilaga* a forehead ornament and *phullaga* another flower-shaped head ornament. The *siddhatthaya* is described as a granulated ornament inlaid with jewels. The earring is called *kaṇṇavāli*. The ornaments were often shaped like the sun, moon and bull. The discus-shaped head ornament is called *chakkaga*. *Talabhaṅga* is not explained but might have been some kind of ornament covering the palm like the *Jahāngirī* of later days. *Tuḍiya* and *keyūra* are explained as armlet; *hastamāla* some sort of wristlet, and *valaya*, bangle. *Pālamba* is 'explained as ear-drops-modern jhumkā. *aṅgulijjaga* are finger rings. *Valakkha* is not explained. *Dīnāramālīya* is necklace made of *dināṙ* coins- the *haikal* of ancient times. *Kāñcī* and *mehalākalāva* are different kinds of zones. *Payasaga* is explained as a round ornament for the open palm. *Pāriheraga* is a kind of bangle. *Pāyajāla* is some kind of foot ornament. The *ghaṇṭikā* and *khinkhiṇi* are small bells attached to zones and other ornaments *Rayaṇorujāla* is explained as a chain hanging on the thighs. *Khuḍḍya* may be a toe ring; *vāra* has not been explained; *Caraṇamālikā* is perhaps *pājeb* and *nūpur* an anklet. *Kaṇaga nigaḍa* seems to be *sāṅkalā* of later times. In the end, we are informed that the ornaments were made of gold and precious ornaments inlaid and decorated with beautiful patterns.

For the knowledge of medieval ornaments, texts on iconography are of great interest though they chiefly aim at describing the conventional ornaments used by gods. The *Mānasollāsa*[14], however,gives an interesting list of ornaments. Thus, while describing various kinds of necklace, it mentions *ekāvalī* made of big valuable pearls. The necklaces had three, five or seven strands. They had golden ends called *mṛṇālī* and spacers. *Varṇasara* was a necklace made of pearls, rubies, and sapphire and provided with a central plaque and pendants of sapphire, ruby and emerald. *Brahmasūtra* was a necklace reaching the navel. *Padaka*, a chest ornament was provided with a big central gem and made of gold. The armlet was inlaid with precious stones and shaped like the mouth of a lion, the equivalent of the *shermuh kaḍā* of modern times. *Aṅgada* was made of gold and precious beads; and bangles were made of gold and precious stones. There is a detailed description of finger rings. In a ring with two diamonds, between two diamonds an emarald, ruby or sapphire was set; in *vajra* type there

14. Mānasollāsa, II. 91.ff.

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was a jewel in the centre around which diamonds were set in a circle round a central gem; in *laṅghāvarta* type the diamonds set round the rubies were oblong or square; the *navagraha* ring was set with ruby, pearl, coral, emerald, topaz, diamond, *gomeda* and cat's eye; *Vajraveṣṭana* was a purely diamond ring; the three-diamond ring had one good diamond between two ordinary diamonds; the snake ring was inlaid with precious stones, and the purpose of *śakti mudrikā* was talismanic. It is interesting to remember that such rings are still being manufactured. Then there are different kinds of earrings; the *muktātāḍaka* was circular in shape and made of pearls; the *dvirājitaka* was made of two strands of pearls with a central sapphire; the *pūrṇa madhya* had pearls in the centre; the *vajra garbha* had outer setting of pearls and inner setting of diamonds;; *maṇḍana* was made of a pearl, diamond and ruby; the *sañjaka* had a central pattern made of sapphire, emerald and ruby; and *kuṇḍala* was ladder shaped with six steps studded with diamonds.

Some special kinds of ornaments for women are also mentioned. The *haṃsatilaka* was a *pīpal* leaf shaped ornament inlaid with pearls, rubies and diamonds worn on the hair parting, the pendents were made of pearls flanked with the figures of a swan inlaid with precious stones. The ornament reminds us of *haṃsa* necklace of the *Mahāvastu*. *Daṇḍaka* was a bangle tied with pearl strings; *vardhamāna* decorated with *ketakī* leaf pattern was worn over *daṇḍaka* and *padmā* made of gold and precious stones was worn over the *cūris* which were decorated with golden flowers and to which were attached pearl strands with the pendants of ruby and sapphire. *Mukuṭa* was made of pearls, sapphire, rubies, emeralds and diamonds. *Sarikā* was a short necklace covering the neck which was made of 9 or 10 pearls, and its pendant was made of sapphire. The wristlets or *cūḍākas* were made of fine gold bars in two parts joined by a screw and decorated by diamonds, rubies and pearls, The zone (*kāñcīdāma*) was 4 *aṅgulas* broad made of gold and precious stones and provided with a pendant and a buckle and tinkling bells. There was *pādacūḍaka* for feet. *Kataka* or anklets were made in three parts joined together with screws; it had four, six or eight facets and beautified with golden drops (*suvarṇa budbuda*) in rows. The *pādapāla* was made of three or five chains held together with screw; *pādagharghariká* were golden bells strung together. *Rāḍhaka* whose shape is not described was slightly patterned and *anduka* was some kind of anklet. *Yamalāmudrikā* were toe rings; *śekhara* was a head ornament.

In connection with the study of Indian jewellery I would suggest the compilation of a dictionary which should incorporate not only the archaeological and literary information about Indian jewels but also should incorporate the name and descriptions of thousands of ornaments worn all over the country. Sketches accompanying the ornaments should be of immense value for their proper understanding.

For a proper understanding of Indian culture, as I have already pointed out, minor arts have to be properly studied. In this connection I may point out the study of household furniture and utensils from the

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literary and sculptural sources. Here attention may be drawn to lists of furniture mentioned in Buddhist and Jain literatures specially the *Cullavagga* and *Rāyapaseṇiya Sūtra.* The *Cullavagga* mentions beds,[15] water strainer fixed on a laddle (*kotuaccu parissavanam*).[16] Mosquito nets,[17] decorated dīvāns,[18] (*āsitta kūpādhānam*) fans,[19] flywhisks,[20] umbrellas[21] made of matting or leaves and provided with ribbings a solid bench or dīvan built against the wall of a room (*mīḍham*),[22] beds made of laths of split bamboo (*bidala mañchaka*),[23] (*masūraka*) chair, bolted bed (*bundikabaddha mañcha*),[24] a bedstead with carved legs (*kulira pādaka*),[25] a bier like chair (*Bhakkapādaka*) rectangular chair (*āsandiko*),[26] arm-chair (*uchchakam*), sofa (*sattaṅgo*), an armed sofa, State chair (*bhaddapītham*), a cushioned chair (*pīthikā pilotika-baddhām*), a chair raised on pedestal (*elakapītha*) multi-legged chair (*āmalaka-vaṇṭika-pītham*), cane chair (*koccham*) carpet or rug (*chilimikā*),[27] mattress stuffed with cotton (*tūlikā*) and bolsters (*bhisikā*).[28] Information is given that the beds and chairs were covered with upholstered cushions. A cloth was spread under the bedsteads or a chair before they were upholstered. The coverings were bespattered with dyes and painted with palmate designs. There were rugs for wiping feet. The bear's skin[29], besides serving that purpose, could also be used as a window curtain. Then there were floor coverings,[30] usually mattings of various kinds, but occasionally skins and rugs. The *Mahāvagga* (V, 10, 3) mentions large cushions (*āsāndī*), *diwans,* coverlets with long fleece, counterpanes of various colours, woollen coverlets (*pāṭikā*), figured cotton coverlets, silk and gold carpets, large woollen carpets, elephant housings, horse rugs, couches covered with canopies, etc. It is interesting to note that the cushions, chairs, etc. were fitted with fine skins of lion, tiger and panther.

The description of furniture given above, if studied in proper perspective, is bound to give us a picture of an Indian house with its furniture and furnishings which show an advanced state of culture in the fourth century B. C. or even earlier.

The study of Indian architecture specially the religious architecture consisting of *stūpas, chaityās* and temples has received the atten-

15. V, 9. 4.
16. V, 13, 1.
17. V, 13, 3.
18. V, 19, 1.
19. V, 23, 1.
20. V, 23, 1.
21. V, 23, 3,
22. V, 2, 3.
23. Ib.
24.
25. VI, 2, 4.
26. Ib.
27. VI, 2, 6.
28. VI, 2, 7.
29. VII, 19, 1.
30. C. V., VIII, 1, 4.

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tion of scholars who have studied the evolution of different kinds of *stūpas* and temples. The same, however, could not be said about the study of civil architecture in ancient India. Archaeology could have added much to our knowledge in this direction, but the aimless excavations of earlier days did not care to record facts about the civil architecture in different periods of Indian history. It was for the first time that regular excavations at Mohenjodaro have yielded to us the plans of an ancient city in prehistoric India and thanks to the careful recording we know much about the houses, defence works, roads, baths, granaries, etc. Excavations at Takṣaśilā have also revealed the plan of the city and houses. For the history of civil architecture roughly from 1500 B. C. to the early centuries of the Christian era we have to depend mostly on literary evidences and from the second century B. C. on bas-reliefs, which occasionally give the representations of Indian cities with its defence works, gateways and houses. The study of this material was first taken in hand by Dr. A. K. Coomaraswamy who, by careful study of architectural data about cities and palaces in ancient Buddhist literature, has reconstructed the picture of an ancient Indian city which archaeology has so far failed to do. His researches and careful analysis and comparison of the literary data with the sculptural data have proved the truthfulness of the Buddhist tradition recorded in Pālī literature. I have in my recent paper on 'Architectural data in Jain Canonical literature' tried to put together at one place references about civil architecture in early Jain literature. This source, while recording most of the architectural terms in Buddhist literature, gives us many new terms specially for the decorative motifs used in early Indian art. It is possible that the author of the *Rāyapaseniya* was an eye-witness to the Jain *stūpa* of Mathurā as his faithful description of the Stūpa and the decorative motifs employed in pillars tally with the architectural remains found at the Kankāli Tilā, Mathurā. Here for the first time we get a vivid description of the *Śālabhañjikās*, dragon motif, *mithuna* figures, rosettes, etc. employed in the architecture of Mathurā. The *Rāyapaseṇiya* also gives us a vivid description of *vimāna* palaces and the buildings attached to it. The description of a theatre-hall with its seating arrangements is also of great interest. The information given by Buddhist and Jain literatures have by no means been exhausted, and scholars should take up this study in right earnest. Recently the architectural data contained in the medieval *Śilpaśāstra* have been studied by Dr. Acharya and Dr. Bhattacharya at some length. No doubt their researches have brought to light some useful information about medieval architecture but one must guard oneself against the unnecessary classifications and exaggerations of the medieval texts which had nothing to do with actuality. In this connection, it may be noted that earlier traditions faithfully record facts while the *Śilpaśāstra* traditions are a curious melange of facts and fiction, the latter preponderating.

While inviting your attention to the study of early Indian architecture, I would like to draw your attention to the architectural data contained in Vedic literature. As archaeology has yet to furnish the proofs of Vedic civilization, this record, though meagre, is of great

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interest. The architectural terms occurring in Vedic literature have so far been interpreted by Sanskrit scholars and philologists with a literary and linguistic bias which was inevitable in the absence of archaeological records, but as the Indus Valley culture has revealed a new and highly developed civilization and as it is also being recognised that the Vedic Aryans were responsible for its downfall in the middle of the second millennium B. C. it would be interesting to know whether the early Vedic literature has preserved the trace of the Dāsa culture which the Aryans destroyed. Dr. S. C. Sarkar in his scholarly book *'Some aspects of the earliest social history of India'* has devoted a section to Vedic architecture. He has shown that the Vedic Aryans led a settled home life. By a careful analysis of words for house in Vedic literature he has come to the conclusion that a Vedic house conveyed the idea of living, law and order, comfort and was provided with stables and other apartments and had an enclosure. The Vedic house had a gateway and in case of a rich man's house that was a large hall. There was also an assembly house. The other important feature of Vedic architecture is *pur* or fortified strongholds held equally by the Aryans and their enemies the Dāsas. Pipru, Chumuri, Dhuni and others owning castles were probably Dāsas. Since the excavation of the defensive walls of Harappa the opinion of Zimmer and others that the *pur* was not a solid structure but an improvised one, is not tenable. It is, therefore, necessary that whatever material is available in Vedic literature about forts should be collected and interpreted in the light of the Indus Valley excavations.

In connection with the study of primitive architecture I may also point out that it was to safeguard the houses built of wood that Indra, the wielder of thunderbolt, in the form of Vāstōṣpati became the presiding deity. The connection of Indra with buildings has remained in Buddhist literature as the term *indakhila* (bolt pin) embedded in the ground denotes. The earliest man lived under trees which gave him protection from the winds and rains, and it seems possible that when he began building houses he had the model of a tree before him. The *Mārkaṇḍeya* (Chap. 49) and the *Vāyu Purāṇas* (Chap. 9) as a matter of fact, point to the origin of wooden architecture. According to these sources, man first lived on hills and by the sea in the open as there were no fixed habitations. The cold and heat generated strife among them and as a social instinct of survival they built cities and forts in deserts and hills. As trees were their first shelter, they followed their structure closely in building the houses. The central part of the primitive house simulated a tree trunk and the beams and brackets simulated branches. The story of simple architectural features of early days developed into decent living houses with many apartments could be read in early Buddhist literature. The work done by Dr. Coomaraswamy for the history of earlier Indian art has to be followed up and some scholar should try to reconstruct actually the house on the basis of literary data, that should clear many difficulties in interpretation.

The history of Indian sculpture and painting has been receiving the attention of scholars for many years. The works of Griffith, Lady Herringham and Yazdani have revealed to us the glories of Ajantā,

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Bāgh frescoes have been studied by Sir John Marshall and Garde, and Dr. Coomaraswamy and Dr. Rowland have contributed a fine monograph entitled "The Wall paintings of India, Central Asia and Ceylon," dealing with the problem of the migration of Indian art tradition to Central Asia and Ceylon. But much still remains to be done. The remnants of wall paintings in the cave temples of Western India have yet to be studied and the medieval frescoes of Ellura and Badami and the Cola temples await interpretation and publication. It is high time that systematic analysis of Indian painting from the point of view of its stylistic evolution is taken in hand and its technique studied in a scientific manner.

The history of Indian sculpture has received within recent years some attention though its study has suffered to a certain extent by over-emphasis on the question of dates and aesthetic details. The evolution of the technique employed in bas-reliefs and sculptures in the round has been neglected. In early Indian sculptures and painting we have also a very fruitful source for the study of Indian life and culture. This branch of research which has received some attention in recent years has to be accelerated with a view to get a full picture of Indian civilization.

For the study of technical texts on painting we are indebted to Dr. Coomaraswamy who, by his incomparable knowledge of Indian art traditions, has tried to elucidate rather difficult texts. I have tried in my own way to throw light on the technique of Western Indian painting and my monograph entitled 'The Technique of Mughal Painting' incorporates the traditional knowledge of the Mughal painters whose tribe unfortunately has practically disappeared. A complete critical edition of the translation of the *Citrasūtra* in the *Viṣṇudharmottara Purāṇa* is badly required and I am happy to inform you that I and Dr. Agarwala are working towards that end. The *Viṣṇudharmottara* raises certain important technical problems of Indian painting which must be answered. Prof. Codrington in his 'Introduction to the Art of India and Pakistan' pp. 6—7, has pointed out the realistic tone of the *Viṣṇudharmottaram*, a great painter being able to paint waves, flames, smoke and banners fluttering in the air and the various seasons with their appropriate landscapes. Its accurate technology lays stress on producing special light effects. This realism is, however, combined with symbolic conventions. To quote Prof. Codrington, 'these conventions represent the end of an art tradition, not its beginning, let alone the source of its inspiration. It would be easier to discuss such a work if its date were clear. All that can be said of it as a literary work, is that it is later than earlier, and that few of the conventions it describes can be recognised in Indian painting as we know it. A source of further doubt as to the validity of the work lies in the plain fact, that although on the rule the art of painting is to be closely linked with the art of dancing, not one of the nine dance poses described tallies with the hundred and one poses set out in the great and authentic Bharata's Nāṭyaśāstra".

The question posed by Prof. Codrington is of great importance as there is little doubt that the paintings of the Gupta and post-Gupta

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periods which are available to us follow only a few conventions set up by the *Viṣṇudharmottaram*. Whether the realism of the work points to some extinct school of Indian painting we are unable to say, though there may be a certain grain of truth in this assertion, as the literature of the Gupta period is full of references to a realistic school of painting and the *Uttara-Rāmacarita* of Bhavabhūti actually describes a painted gallery which contained realistic representation of the deeds of Rāma. The validity of Prof. Codrington's remarks could stand or fall when a critically edited text of the *Viṣṇudharmottara Purāṇa* is made available to scholars. It is interesting to note in this connection that the text of the *Viṣṇudharmottara* which has come down to us in the printed edition is full of inaccuracies owing to the faulty textual readings and the editor's inability to understand the technical terms. Miss Priya Bālā Shāh of the Gujarat Vidyāsabhā who has done her best to collate the text of the *Viṣṇudharmottaram* on the basis of some good Śārdā Manuscript informs me that the paper manuscript No. Ne. 313 in the Nepal Government Library, which unfortunately she could not consult, omits altogether the chapters on lexicography, music and dancing which we find in the printed edition and also in the manuscripts which she has used for her thesis. The Nepal manuscript thus answers the doubt raised by Prof. Codrington. It seems that the chapters on music and dancing in the *Viṣṇudharmottaram* were incorporated at a later date, though exactly when we are unable to say. That the paper manuscript in the Kāṭhamāṇḍu Library is very old, there is no doubt. Dr. Suniti Kumar Chatterji of Calcutta University, through the kindness of Captain Balkrishna Shamsher Jang Bahadur Rana, has sent to me four photographs of the illustrated wooden panels from the manuscript of the Viṣṇudharmottara in the Nepal State Library. There is every possibility that these wooden panels form a part of the paper manuscript mentioned by Miss Shah. Whatever may be the date of the paper manuscript, and, in my opinion, it should be fairly early, the miniatures on the wooden panels which represent the ten Avatāras of Viṣṇu, on stylistic grounds could be assigned to the 12th century. The miniatures apparently represent a portion of the *Pratimālakṣaṇa* in the *Viṣṇudharmottaram*. Incidentally the discovery of these illustrated wooden panels as also the 12th century illustrated wooden panels from the *Śivadharma* in the State Library, Nepal sent to me by Dr. Suniti Kumar Chatterji, prove that painting in the twelfth century was not confined to Buddhism, but the Hindus also made use of it to paint their deity. It is high time that the *Viṣṇudharmottara* Ms. of the Nepal State Library should be carefully studied. Such a study is bound to throw considerable light on its date and the problem of the technique of Indian painting.

Music forms an integral part of Indian culture, though unfortunately the history of Indian music and musical instruments has not received the attention of scholars. We do not know as yet much about the form of Indian music in ancient India and the origin of the Rāgas and the development of the technique of music. I must confess to you that my knowledge of Indian music is that of an amateur. I, therefore, request those who are expert, in theory and practice of Indian music to chalk out a line of research for the history of Indian music. How his-

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tory and art could throw light on the origin, development and distribution of Indian musical instruments has been shown by MM. Claudie Marcel-Dubois in her book 'Les Instruments de Musique de l'Inde ancienne, 'Paris, 1941. It gives a description of musical instruments of India, the technique employed in playing them and their migration to Central Asia, Indonesia, Burma, Tibet, etc. Her line of research, if followed in greater detail, would throw light on a large number of instruments mentioned in literature about which we know little.

I have already taken much of your valuable time, but before I close I would like to point out yet another fruitful source of research in the field of technical sciences, I mean to say, the historical evolution of the various types of conveyances in ancient India. Dr. Stuart Piggot in his recent work 'Prehistoric India' has reconstructed the Vedic chariot on the strength of its various constituent parts mentioned in the Vedas. The historical evolution of the Indian chariot of the Vedic period, however, yet awaits further researches. Then there are also various types of *yānas* mentioned in Buddhist and Jain canons which have to be studied and, if possible, identified with their representations in sculptures and paintings. As far as the construction of the ancient Indian ships is concerned, there is enough material in literature, though, unfortunately, Indian art gives us very few representations of sea-going ships. My recent studies in this field on the strength of Buddhist and Jain sources have been revealing. *Āryaśūra* in his *Jātakmālā* speaks of the *Niryāmaka Sūtra* or nautical science which the pilots of Sopārā had to learn before they were allowed to handle ships. The Sūtra has disappeared but the knowledge of nautical science which is shown in our ancient literature presupposes the existence of such a text. I cannot refrain from quoting certain instances in this connection. Abū Hanifa Dainūri, an Arab pilot who flourished in the twelfth century,[31] mentions in his book on nautical science 'Kitāb-al-Anwa' ten kinds of winds. It is interesting to note that as early as the seventh century the Jain *Āvaśyaka Cūrṇī* mentions sixteen kinds of winds which include all the names given by Abū Hanifa. His *Harjaf* is clearly the *Garjabha* of the *Āvaśyaka-cūrṇi* and *Ajīb* the *Kālikāvāta* or storm. It raises the interesting problem of how far the Arabs were indebted to the Indians in the matter of nautical science.

In this connection attention may be drawn to certain words in Arabic vocabulary concerned with shipping which are definitely of Indian origin. Thus *doniz* (a small boat) is *dongī*, *bārjas* (raft) is *beḍā*, *hūrī* (a small boat) is *hoḍī*, *balañja* (a cabin) is paryaṅka and *bāniya* (merchant) is *vaṇik*. These borrowings show intimate relationship between the Arab and Indian navigators. A study of modern nautical terms used by the lascars of the country-crafts is of great interest and some scholars should take up this work. From my own experience I could say that their terminology is a curious mixture of Sanskrit, Arabic and Persian terms which still retains some nautical words mentioned in the *Jātakas* and other sources. Thus for the sail the Gujarati word *sūd* and Marāthi *sīdā* derive their origin from the ancient *seta* and Gujarāti *Kūvō* for mast is derived from the ancient *kūpādhāna* appearing in the *Jātakas*.

31. *Islamic Culture*, Oct. 1941, pp. 443.

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In connection with the ship-building of the Hindus attention may also be drawn to the *Yukti Kalpataru* of Bhoja. There is little doubt that like other medieval scientific works the *Yukti Kalpataru* also suffers from useless classification and exaggerations but nevertheless it contains much useful information about Indian shipping. For instance, the primitive method of sewing plants with cocoanut fibre twine in constructing the ship. The Indians shared this method with the Arabs. Bhoja justifies this method to the exclusion of iron nails owing to the presence of magnetic rocks in the Indian Ocean, but this is a cock and bull story. There is as yet no reason which we could assign to the primitive method of sewing plants; perhaps it was due to the desire to retain a certain degree of resilience to the ship in heavy surfs.

According to Bhoja boats could be divided into two classes *sāmānya* or 'ordinary' which plied on the rivers and *viśeṣa* or 'special' which plied on the seas. In the list of the river-going boats *paṭalā* is apparently the *paṭailā* boats used for transporting goods (See Hobson-Jobson, *Pattelo*) and *garbharā* stands probably for the Arab *Ghorab*, a galley-like boat used for fighting in the sea and rivers alike. In the list of sea-going vessels there are two names which require explanation. *Gatvarā* is probably the Sanskritised form of *Katur* a country craft with both ends raked, which was in the 17th century a faster boat than galley. There is every possibility that the *jaṅghālā* is Chinese *juñk* which the Chinese used right from C.1300 A. D. Various etymologies have been suggested for this word such as the Chinese *Chewen*, the Japanese *jong* and the Malaya *ajong* which stand for a large sized ship (See *Hobson-Jobson*, Junk). Now the question arises as to from which language the Sanskrit *jaṅghālā* has been taken. It may be of Indonesian or Chinese origin or purely of Sanskrit origin. But here I want to draw your attention to an ancient word *jangar* which was a sailing boat on the sea-coast of Madras. This ship was made by joining two boats and providing it with a deck and wooden palisade. The origin of this word has been traced from the Tamil-Malayalam *śangāḍam* or *chaññāṭam* which apparently are derived from Sanskrit *samghāṭa* (Hob-Jobson, see *jangar*). It is important to remember in this connection that *jangar* was known to the *Periple of the Erythrean Sea* in the first century A. D. Now the question arises about the establishing a relationship between *junk*, *jangar* and *jaṅghālā*. It is possible that all these words are the forms of and are derived from Sanskrit *sanghāṭa*. Perhaps the word reached from the Madras sea-coast to Indonesia and thence to China. The problem of the origin, however, still requires further research.

The subject of technical studies could be indefinitely prolonged, but I have taken enough of your time in the hope that scholars may take up these interesting subjects in order to lay the study of Indian culture on sounder foundations.

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(m) HINDI SECTION

हिन्दी सेक्शन के सभापति

# डा० धीरेन्द्र वर्मा का भाषण

**विद्वद्वृन्द,**

भारतीय प्राच्य परिषद् के हिन्दीवर्ग का इस वर्ष सभापति बनाकर परिषद् के अधिकारियों ने जो मेरा समादर किया है उसके लिए मैं उनका अत्यंत आभारी हूँ। विश्वविद्यालयों में हिन्दी के अध्ययन-अध्यापन से संबद्ध एक व्यक्ति को इस पद पर बिठलाने का आशय मैं यही समझता हूँ कि वे इस बहाने हिन्दी के विषय में विश्वविद्यालयों में किए गए कार्य की पड़ताल लेना चाहते हैं।

सर्वसाधारण तथा अन्य विषयों के विद्वानों की भी प्रायः यह धारणा है कि हिन्दी में ऊँचे स्तर का खोज सम्बन्धी कार्य विशेष नहीं हुआ है। विश्वविद्यालयों के हिन्दी विभागों से विज्ञान, इतिहास, अर्थशास्त्र आदि उपयोगी विषयों से संबद्ध खोज की आशा तो नहीं की जा सकती किन्तु जहाँ तक हिन्दी भाषा और साहित्य का सम्बन्ध है हिन्दी में पर्याप्त काम हो चुका है और निरंतर हो रहा है। १९२२ से २४ ईसवी के बीच कलकत्ता, काशी तथा प्रयाग विश्वविद्यालयों में हिन्दी विभागों की स्थापना हुई थी। तभी से हिन्दी खोज का प्रारम्भ विश्वविद्यालयों में हुआ किन्तु यह प्रकाश में लगभग दस वर्ष बाद अर्थात् लगभग १९३१ से आया। हिन्दी भाषा के क्षेत्र से सम्बन्धित प्रथम थीसिस डा० बाबूराम सकसेना का "अवधी का विकास" शीर्षक था। यह प्रयाग विश्वविद्यालय द्वारा १९३१ में स्वीकृत हुआ था। हिन्दी साहित्य से सम्बन्ध रखनेवाला प्रथम थीसिस डा० पीताम्बरदत्त बर्थवाल का "हिन्दी काव्य में निर्गुण सम्प्रदाय" शीर्षक था। यह काशी विश्वविद्यालय द्वारा १९३२ में स्वीकृत हुआ था। इसके बाद तो खोज सम्बन्धी निबन्धों का ताँता सा बँध जाता है। गत बीस वर्षों में विशेषतया विश्वविद्यालयों के हिन्दी विद्यार्थियों तथा अध्यापकों द्वारा होनेवाले खोजकार्य का संक्षिप्त परिचय इस अवसर पर देना उचित होगा। इस लेखे जोखे से भविष्य के कार्य के सम्बन्ध में रूपरेखा बनाने में भी सहायता मिल सकेगी।

जैसा ऊपर संकेत किया जा चुका है हिन्दी खोज सम्बन्धी कार्य दो

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मुख्य भागों में विभक्त किया जा सकता है ( क ) साहित्य सम्बन्धी तथा ( ख ) भाषा सम्बन्धी। साहित्य के सम्बन्ध में हिन्दी साहित्य की पृष्ठभूमि पर प्रकाश डालनेवाले कार्यों से प्रारम्भ करके हिंदी के भिन्न-भिन्न कालों के इतिहास धाराओं तथा कवियों से सम्बन्ध रखनेवाली खोज का समावेश किया जा सकता है। यद्यपि यह कार्य किसी निश्चित आयोजना के आधार पर केन्द्रों में बाँट कर नहीं प्रारम्भ किया गया था किन्तु तो भी फुटकर ढंग से बहुत कुछ कार्य संपन्न हो गया है।

हिन्दी साहित्य की पृष्ठभूमि से सम्बन्ध रखनेवाले कार्यों में "संस्कृत साहित्य का हिन्दी साहित्य पर प्रभाव" ( सरनामसिंह, जयपुर अप्रकाशित ) तथा "प्राकृत तथा अपभ्रंश का हिन्दी साहित्य पर प्रभाव" ( रामसिंह तोमर, प्रयाग अ० ) उल्लेखनीय हैं। इस सिलसिले में "अँग्रेजी भाषा और साहित्य का हिन्दी पर प्रभाव" ( विश्वनाथ मिश्र, प्रयाग अ० ) शीर्षक विषय पर भी कार्य हो चुका है। फारसी तथा उर्दू भाषाओं और साहित्यों के हिन्दी पर प्रभावों की परीक्षा अभी होने को शेष है।

हिन्दी साहित्य के आदि काल से सम्बन्धित चन्द तथा उनके पृथ्वीराजरासो का वैज्ञानिक अध्ययन किया जा चुका है ( विपिनबिहारी त्रिवेदी, कलकत्ता प्रकाशित )। इसी सिलसिले में मध्यकालीन हिन्दी वीरकाव्य का साहित्यिक तथा ऐतिहासिक अध्ययन भी हो चुका है ( टीकमसिंह तोमर, प्रयाग अ० )। वीरकाव्य से सम्बन्धित व्यक्तिगत कवियों का विस्तृत अध्ययन अवश्य शेष है।

"नाथ सम्प्रदाय" ( हजारीप्रसाद द्विवेदी, शांतिनिकेतन प्र० ) तथा "गुरु गोरखनाथ और उनका समय" ( टी० एन० बी० आचार्य—रांगेयराघव, आगरा अ० ) पर इधर सौभाग्य से अच्छा प्रकाश पड़ चुका है। "हिन्दी काव्य में निर्गुण संप्रदाय" ( पीताम्बरदत्त बर्थवाल, काशी प्र० ) का अध्ययन प्रारंभ में ही हो चुका था। अभी हाल में श्री परशुराम चतुर्वेदी ने "उत्तरी भारत की संतपरम्परा" शीर्षक अत्यन्त महत्त्वपूर्ण ग्रंथ प्रकाशित किया है। यह एक प्रकार से हिन्दी संतपरम्परा का विश्वकोष सा है। चतुर्वेदीजी ने 'संतसाहित्य' तथा 'संतमत' पर दो ग्रंथ भविष्य में उपस्थित करने का वचन दिया है। यदि ये ग्रंथ भी प्रकाशित हो गए तो हिन्दी संत-साहित्य का सांगोपांग अध्ययन उपलब्ध हो जायगा। व्यक्तिगत संतों में "कबीर और उनके अनुयायी" ( के, लंदन प्र० ) तथा "बिहारवाले दरिया

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साहब" ( धर्मेन्द्र, पटना अ० ) का अध्ययन हो चुका है। दादू का अध्ययन श्री क्षितिमोहन सेन द्वारा पहले ही हो चुका था। इसी प्रकार शेष प्रमुख संतों के अध्ययन की भी आवश्यकता है। कुछ पर कार्य हो रहा है।

हिन्दी की कृष्णकाव्य धारा की ओर भी हिन्दी के विद्यार्थियों का ध्यान गया। "व्रज से सम्बन्धित वैष्णव सम्प्रदाय और उनका हिन्दी साहित्य पर प्रभाव" ( हरिमोहनदास टंडन, प्रयाग अ० ) इस उपयोगी विषय पर अभी हाल में ही अध्ययन पूरा हुआ है। "अष्टछाप और वल्लभ संप्रदाय" ( दीनदयाल गुप्त, प्रयाग प्र० ) की वैज्ञानिक परीक्षा पहले ही हो चुकी है। "भारतीय साधना और सूर साहित्य" ( मुंशीराम शर्मा, आगरा अ० ) पर भी पृष्ठभूमि सम्बन्धी कार्य पूरा हो चुका है। अष्टछाप के प्रमुख कवि "सूरदास" पर भी कई अध्ययन उपस्थित हो चुके हैं ( जनार्दन मिश्र, जर्मनी प्र०; व्रजेश्वर वर्मा, प्रयाग प्र० )। इस सम्बन्ध में नंददास, परमानंददास, नागरीदास आदि प्रमुख कृष्णभक्त कवियों का विस्तृत पृथक् अध्ययन और होना चाहिए।

हिन्दी की राम-साहित्य-धारा की ओर अनेक विद्वानों का ध्यान गया। "रामकथा की उत्पत्ति और विकास" (कामिल बुल्के प्रयाग प्र० ) पर हिन्दी में एक अत्यन्त महत्त्व-पूर्ण अध्ययन प्रकाशित हो चुका है। इस ग्रंथ में रामकथा के समस्त भारतीय तथा विदेशी उद्गमों की परीक्षा की गई है और उसके फलस्वरूप परिणाम दिए गए हैं। अभी हाल में ही एक फ्रांसीसी महिला ने "रामचरितमानस के गठन तथा कथानकों के उद्गम" पर एक अत्यन्त वैज्ञानिक अध्ययन उपस्थित किया है ( बोदवील, पेरिस अ० )। दुर्भाग्यवश यह फ्रेंच भाषा में है और अभी अप्रकाशित है अतः इसका पूर्ण उपयोग अपने देश में शीघ्र नहीं हो सकेगा। यों गोस्वामी तुलसीदास और उनके रामचरितमानस का पर्याप्त अध्ययन हो चुका है और अभी चल भी रहा है। इस सिलसिले में निम्नलिखित कार्य विशेष उल्लेखनीय हैं:—"तुलसीदास-जीवनी तथा कृतियों का वैज्ञानिक अध्ययन" ( माताप्रसाद गुप्त, प्रयाग प्र० ), "तुलसीदर्शन" ( बलदेव प्रसाद मिश्र, नागपुर ), "तुलसीदास और उनका युग" ( राजपति दीक्षित, काशी अ० ) और "रामचरितमानस में तुलसीदास की कला का विश्लेषण" ( हरिहरनाथ टुक्कू, आगरा अ० )।

"हिन्दी प्रेमाख्यान काव्य की धारा" की भी उपेक्षा नहीं हुई है ( पृथ्वीनाथ कुलश्रेष्ठ, प्रयाग अ० )। इस सिलसिले में "जायसी और उनकी

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कला और दर्शन" का भी विशेष अध्ययन हुआ है ( जे० डी० कुलश्रेष्ठ, आगरा अ० )।

हिन्दी रीतिकाल के प्रसिद्ध कवियों के पृथक्-पृथक् पूर्ण अध्ययन तो अभी उपलब्ध नहीं हैं--कुछ के हो रहे हैं—किन्तु इससे संबद्ध हिन्दी काव्य-शास्त्र के प्रमुख अंगों की परीक्षा अवश्य हो चली है। 'हिन्दी अलंकारशास्त्र के विकास का अध्ययन' ( रामशंकर शुक्ल, प्रयाग अ० ) बहुत पहले हुआ था। "हिन्दी छन्दशास्त्र" का इतिहास भी समझा जा चुका है ( जानकीनाथ सिंह, प्रयाग अ० )। " रस तथा आधुनिक मनोविज्ञान" का तुलनात्मक अध्ययन हुआ है ( छैलबिहारी लाल गुप्त, प्रयाग प्र० )। इस सिलसिले में नायक-नायिका भेद का वैज्ञानिक अध्ययन उपर्युक्त ग्रन्थ के लेखक द्वारा हो रहा है। "रीतिकाव्य की भूमिका" तथा रीतिकाल के एक प्रमुख कवि "देव और उनकी कविता" इन दोनों विषयों को सुलझाया जा चुका है ( नगेन्द्र नगाइच, आगरा प्र०)। "हिन्दी काव्यशास्त्र का इतिहास" ( भगीरथ मिश्र, लखनऊ प्र० ) भी लिखा जा चुका है।

यह स्वाभाविक है कि हिन्दी साहित्य के आधुनिक काल के अध्ययन की ओर इधर विद्वानों और विद्यार्थियों का ध्यान अधिकाधिक जा रहा है। आधुनिक काल का क्रमबद्ध विस्तृत वैज्ञानिक विवेचन निम्नलिखित अध्ययनों के रूप में उपस्थित किया जा चुका है:--"हिन्दी साहित्य और उसकी सांस्कृतिक पृष्ठभूमि ( १७५७-१८५१ ई० )" ( लक्ष्मीसागर वार्ष्णेय, प्रयाग प्र० ), "आधुनिक हिन्दी साहित्य ( १८५०-१९०० )" ( लक्ष्मीसागर वार्ष्णेय, प्रयाग प्र० ), "आधुनिक हिन्दी साहित्य का विकास ( १९००-२५ )" ( श्रीकृष्ण लाल प्रयाग प्र० ) तथा "आधुनिक हिन्दी साहित्य" ( १९२६-४७ ), ( भोलानाथ, प्रयाग अ० )। अंतिम ग्रन्थ लगभग तैयार है। समस्त आधुनिक हिन्दी साहित्य का विहंगम पर्यवेक्षण भी हुआ है ( इन्द्रनाथ मदान, लाहौर प्र० )। "आधुनिक काव्यधारा" (केसरीनारायण शुक्ल, काशी प्र०) तथा "हिन्दी नाटक साहित्य का इतिहास" ( सोमनाथ गुप्त आगरा प्र० ) शीर्षक विषयों पर भी लिखा जा चुका है। आधुनिक हिन्दी साहित्य से सम्बद्ध अन्य विशेष अध्ययनों में निम्नलिखित उल्लेखनीय हैं:--'प्रसाद के नाटकों का शास्त्रीय अध्ययन" ( जगन्नाथ प्रसाद शर्मा, काशी प्र० ), "आधुनिक हिन्दी काव्य में नारी भावना" ( १९००-१९४५ ) ( शैलकुमारी, प्रयाग प्र० ) तथा "हिन्दी समाचार पत्रों का इतिहास" ( रामरतन भटनागर, प्रयाग प्र० )। भारतेंदु, प्रसाद, प्रेमचन्द, अयोध्यासिंह उपाध्याय, मैथिलीशरण गुप्त आदि

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प्रसिद्ध आधुनिक लेखकों के पृथक्-पृथक् पूर्ण अध्ययनों की ओर हिन्दी विद्यार्थियों का ध्यान जा रहा है और इस प्रकार के निबन्ध शीघ्र ही बहुत बड़ी संख्या में उपलब्ध हो सकेंगे इसकी पूर्ण आशा है।

नीचे कुछ फुटकर ढंग के विषयों का उल्लेख किया जा रहा है। "प्रकृति और हिन्दी काव्य" ( रघुवंश सहाय वर्मा, प्रयाग प्र० ) तथा 'हिन्दी काव्य में प्रकृति" ( किरण कुमारी गुप्त, आगरा प्र० ) इस विषय का अध्ययन दो भिन्न पहलुओं से हो चुका है। "हिन्दी काव्य में रहस्यवादी प्रवृत्तियाँ" ( ब्रजमोहन गुप्त, प्रयाग अ० ), "हिन्दी साहित्य में आलोचना का उद्गम तथा विकास" ( भगवत स्वरूप मिश्र, आगरा अ० ) तथा "गीतिकाव्य का उद्गम विकास और हिन्दी साहित्य में उसकी परम्परा" ( शिवमंगल सिंह, काशी अ० ) इन तीनों समस्याओं को समझा जा चुका है। "हिन्दी साहित्य में महाकाव्य" परम्परा पर भी काम हो गया है ( हरिश्चन्द्र राय, लंदन अ० )।

ऊपर हिन्दी के नागरिक साहित्य की चर्चा हुई। हिन्दी की जनपदी बोलियों में सुरक्षित मौखिक साहित्यिक परम्परा की ओर भी ध्यान गया है। इस क्षेत्र में सर्वप्रथम उल्लेखनीय कार्य "ब्रजलोक साहित्य" ( गौरीशंकर 'सत्येन्द्र' आगरा, प्र० ) पर है। इसी प्रकार "भोजपुरी लोकसाहित्य का अध्ययन" ( कृष्णदेव उपाध्याय, लखनऊ अ० ) भी पूरा हो चुका है। हिन्दी के शेष प्रमुख जनपदी लोकसाहित्यों का अध्ययन भी शीघ्र हो सकेगा इसकी पूर्ण संभावना है।

साहित्य क्षेत्र के अतिरिक्त भाषा के क्षेत्र में भी कुछ महत्त्वपूर्ण अध्ययन प्रस्तुत किये गये हैं। इनमें निम्नलिखित उल्लेखनीय हैं:—"अवधी का विकास" ( बाबूराम सक्सेना, प्रयाग, प्र० ) "ब्रजभाषा" ( धीरेन्द्र वर्मा, पेरिस प्र० ) "भोजपुरी का विकास" ( उदयनारायण तिवारी प्रयाग प्र० ) "भोजपुरी की ध्वनियों का अध्ययन" ( विश्वनाथ प्रसाद, लंदन प्र० ) "बिहारी भाषाओं की उत्पत्ति तथा विकास" ( नलिनीमोहन सान्याल, कलकत्ता ), "सोलहवीं शताब्दी की अवधी का अध्ययन" ( लक्ष्मीधर, लन्दन), "परसर्गों के विकास का ऐतिहासिक अध्ययन" ( रामचन्द्र, काशी अ० ) तथा "हिन्दी शब्दार्थ विज्ञान" ( हरदेवबाहरी, प्रयाग अ० )। भाषा सम्बन्धी विशेष अध्ययनों में निम्नलिखित उल्लेखनीय हैं:—"मुहावरा मीमांसा" ( ओमप्रकाश गुप्त, काशी अ० ) "भारतीय ग्रामोद्योगों की शब्दावली का अध्ययन" ( हरिहर प्रसाद गुप्त, प्रयाग अ० ) तथा "हिन्दी प्रदेश के हिन्दू पुरुषों के नामों का

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वैज्ञानिक विवेचन" ( विद्याभूषण विभु, प्रयाग अ० )। यह आश्चर्यजनक है कि हिन्दी का प्रधान जनपदी रूप खड़ीबोली वैज्ञानिक अध्ययन की दृष्टि से अभी तक उपेक्षित है। नामों के अध्ययन के सिलसिले में मोहल्ला, ग्राम, नगर, नदी, पहाड़ आदि से सम्बद्ध स्थानवाचक तथा अन्य हिन्दी नामों का भी शीघ्र अध्ययन होना चाहिए। प्रयोगशालाओं के अभाव में प्रयोगात्मक ध्वनि विज्ञान पर अपने देश में कार्य अभी प्रारम्भ भी नहीं हो सका है। अपने विद्वानों ने विदेश में अवधी तथा भोजपुरी पर कुछ कार्य अवश्य किया है।

प्राचीन कवियों के ग्रन्थों के वैज्ञानिक संपादन की ओर भी ध्यान गया है। इस दृष्टि से बिहारी "सतसई" ( जगन्नाथदास रत्नाकर ) तथा "सूरसागर" ( रत्नाकर तथा बाजपेयी ) पर सबसे पहले कार्य हुआ था। इधर सेनापति का कवित्त रत्नाकर ( उमाशंकर शुक्ल, प्रयाग प्र० ), नन्ददास ग्रन्थावली ( उमाशंकर शुक्ल, प्रयाग प्र० ), जायसी ग्रन्थावली ( माताप्रसाद गुप्त, प्रयाग प्र० ) तथा रामचरितमानस ( शंभुनारायण चौबे, काशी प्र०; माताप्रसाद गुप्त, प्रयाग प्र० ) के वैज्ञानिक संस्करण प्रकाशित हुए हैं। "केशव ग्रंथावली" ( विश्वनाथप्रसाद मिश्र, काशी अ० ) भी संपादित रूप में तैयार है। यह स्पष्ट है कि इस क्षेत्र में अभी बहुत कार्य शेष है। इस संबंध में सबसे बड़ी कठिनाई हस्तलिखित पुस्तकों के केन्द्रीय संग्रहों का अभाव है।

खोज के कार्य में अच्छे पुस्तकालयों के अतिरिक्त 'हिन्दी पुस्तक साहित्य' (१८६७-१९४२) (माताप्रसाद गुप्त, प्रयाग प्र०) जैसे ग्रंथों से विशेष सहायता मिलती है। इसी ढंग की एक अन्य सहायक पुस्तक की भी अत्यन्त आवश्यकता है जिसमें हिन्दी पत्रिकाओं में प्रकाशित खोज संबंधी लेखों की पूर्ण सूची मिल सके। हिन्दी भाषा और साहित्य विषयक खोज संबंधी लेख यों तो अनेक मासिक पत्रिकाओं तथा कभी कभी साप्ताहिक और दैनिक पत्रों तक में बिखरे पड़े हैं किन्तु इस प्रकार की विशेष त्रैमासिक पत्रिकाओं में "नागरी-प्रचारिणी पत्रिका" ( काशी ), "हिंदुस्तानी" (प्रयाग), "हिन्दी अनुशीलन" ( प्रयाग ) विशेष उल्लेखनीय हैं।

हिन्दी में गत बीस वर्षों में होने वाले कार्य की जो संक्षिप्त रूपरेखा ऊपर दी गई है वह पूर्ण नहीं है। इसका उद्देश्य केवल यह विश्वास दिलाना मात्र है कि हिन्दी खोज के क्षेत्र में पर्याप्त कार्य हुआ है। इससे भी कई गुना अधिक कार्य हो रहा है जिसका उल्लेख नहीं किया गया है। इस संबंध में कुछ बातें विचारणीय हैं। उपर्युक्त कार्य में से एक महत्त्वपूर्ण अंश अंग्रेजी तथा फ्रेंच में होनेवाले कार्य का है। इसके हिन्दी रूपान्तर शीघ्र तैयार होने

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की आवश्यकता है। बहुत सा कार्य अभी अप्रकाशित है। हिन्दी प्रदेश के विश्वविद्यालयों में खोजसंबंधी निबंधों तथा ग्रंथों के प्रकाशन का कोई भी संतोषजनक प्रबंध अभी तक नहीं हैं यह अत्यंत खेद का विषय है। इसके अभाव में इस परिश्रम का समुचित उपयोग नहीं हो पा रहा है। पता नहीं इस प्राच्य परिषद् के पास इस प्रकार के साधन हैं या नहीं। यदि नहीं हैं तो उनको जुटाने का यत्न होना चाहिए। प्रकाशित ग्रंथों तथा हस्तलिखित पोथियों के पूर्ण संग्रहों का अभाव भी बहुत खटकता है। अन्वेषक विद्यार्थियों के लिए आर्थिक साधनों का भी अभाव है जिससे कि वे कम से कम दो चार वर्ष निश्चित रूप से कार्य में संलग्न रह सकें।

अब समय आ गया है जब हिन्दी से संबंधित खोज कार्य एक निश्चित आयोजना के अनुसार भिन्न भिन्न केन्द्रों से होना चाहिए। प्रारंभिक कार्य निपट आया है अतः अब विस्तार में जाने की आवश्यकता है। भारतीय हिन्दी परिषद् अथवा प्राच्य परिषद् जैसी संस्थाओं के द्वारा यह कार्य शीघ्र सम्पन्न होना चाहिए नहीं तो पिष्टपेषण तथा पुनरावृत्ति की आशंका बनी रहेगी।

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## (n) Urdu Section

# PRESIDENTIAL ADDRESS

*by*

B. M. Dattatreya, Kaifi,

Gentlemen,

It was with great diffidence that I accepted the offer of the executive of the All-India Oriental Conference to preside over this august gathering. It is indeed a privilege to associate with such a distinguished assembly.

Ours is an age when it is very difficult, if not utterly impossible, to think with a mind untainted by the virus of bias and prejudice. But dispassionate thinking is very necessary to arrive at profound judgement and form correct opinions. I, therefore, crave your thorough attention and indulgent patience during the discussion of matters that may come before you. We see that various conflicts and complex intricacies are embracing the simplest problems of every day life forbidding their being resolved speedily and properly.

Gentlemen, the problem of language in India is of long ages old. The first question that came before our ancient Aryan ancestors after migration was completed, related to the variety of languages spoken by the people. To understand fully the linguistic confusion among the ancient Aryans, I may refer you to a Hindi work—Hindī Bhāṣā kā Vikās, by Shyam Sunder Das, foundation Secretary of the Nagari Pracharini Sabha, Benaras. On the same subject says Dr. Arthur A. Macdonell:—

"The beginning of these popular dialects (vernacular languages of India) goes back to great antiquity. Even at the time when the Vedic hymns were composed, there must have existed a popular language which already differed widely in its Phonetic aspect from the literary dialect. For the Vedic hymns contain several words of a phonetic type which can only be explained by borrowings on the part of composers from popular speech". "(History of Sanskrit Literature", page 24).

By these popular dialects the learned Oxford Professor means the four great Prakrits and their several branches known as Apabhraṁśa. It was one of these Prakrits *i. e.* Śaurasenī which, with the adoption of foreign words, gave birth to Urdu—you may call it Hindustani. Some philologists hold that it was "Khari Bolī" which, by the aid of Persian words, caused the birth of Urdu. Khari Bolī is a dialect spoken in the rural area around Delhi. Morphologically we fail to find any trace of Khari Bolī in the Urdu of today or in early epoch, while remnants of Śaurasenī as spoken in modern Punjab are found in a large degree in old and modern Urdu, as for instance; Chonp (fondness, aspirations);

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Chitta (white, fair); Changa (well, good); Kahya, instead of Kaha (Said); Nall, (together, with); Aiyan (form of verb used for Nominative of feminine gender and plural number); These forms of verb etc. which are still used in the Punjab have become obsolete in Urdu after Meer and Insha. I will not take this discussion any further.

As to the Persian and Arabic words we find them freely used in Indian dialects long before the Muslim invasion of India. Everybody knows that Marathi contains a large number of Arabic words which became part of the language before the Muslim conquest of any part of India. They came with the Arab sailors and merchants that used to visit the western and Maratha coast. Most of them are used in the original sense in modern Marathi. Words like harkat, irsal, paraganda, aurat, haqiqat, khalias, jahanbaz, jaleem pharmas, phajed, vustad, talim, akkalmand etc. are today component parts of Marathi. It will be sufficient to name the great chronicle Prithiraj Raso, by Chandrabardai, which contains numerous Arabic and Persian words. Notwithstanding alleged interpolations this grand work of the poet of the court of the last Hindu King of Delhi is another incontrovertible evidence to prove that before the birth of Urdu, Persian and Arabic words had been incorporated in Indian languages.

The second battle of Tarain in 1191 A. D. in which the Chauhan chief fell was the chief factor which effected considerable change in the language and culture of India.

Writes Professor C. E. M. Joad:—

"During the middle ages Hindu thought came into conflict with the ideas of Islam. In India, the clash between these two opposing systems resulted in the predominance of the native culture and Islamic thought was largely absorbed in Hinduism" (The Story of Indian Civilisation, P. 56).

The Muslims decided to settle down in India. There took place a great cultural event, the like of which history fails to present. It was the admixture of what was good in the civilisations of the two peoples wide apart in the matter of religion and culture. Urdu is the chief product of this historical alliance for whose propagation both Muslims and Hindus worked for centuries.

Dr. Beni Prasad says:—

"No divergence could obscure the fact that a common language had grown up to mediate the inter-communication of the Hindus and Muslims throughout the greater part of the country. In fact the greater part of the literary activity in India between the fourteenth and nineteenth centuries represents either Hindu-Muslim collaboration or the interaction of reciprocal influences". (Hindu-Muslim Question, P. 9).

The earliest specimen of Urdu verse extant is ascribed to Ameer Khusro (1255-1325 A. D.) and the oldest prose work to Hazrat Gesoo Daraz who flourished about 1325 A. D. and the first Urdu ghazal that came down to us is by a Hindu poet, Pandit Chander Bhan Brahman

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II

The correct appraisal of Urdu is now easy after a brief description of its background. I need not take you through the various stages which mark the evolution of the language. It naturally took pretty long time to be recognised as a language. The writer in the Encyclopaedia Britannica is quite right in stating that it has often been said, that Urdu is a mongrel "Pidgin" form of speech made up of contributions from various languages which met in the Delhi Bazar, but this has been proved unfounded owing to the discovery of the fact that it was an actual living dialect existing for centuries in its present habitat and is the direct descendant of Śaurasenī Prakrit. To say that it is a mongrel tongue thrown together in the market is to reverse the order of events.

Notwithstanding all this you cannot prevent one from claiming that Urdu is a foreign language. They forget the phenomenon of the kinship of languages. In this respect I need not ask to be excused for making a long quotation from Prof. Shrikrishna Venkatesh Puntambekar of the Benaras Hindu University.

"There is a community of languages is India," says he, "and common forms, words, and scripts prevail in large parts of the country. They are closely akin to the Vedic language and classical Sanskrit. No doubt these have evolved during a long period. But the modern Indian languages are direct descendants of the old Sanskrit and Prakrit. They have admitted some old Desi or foreign words in their vocabularies but the structure and the mould are Aryan essentially. These statements here made are about the Aryan group of languages which includes the Kashmiri, the Punjabi, the Urdu, the Hindi, the Rajasthani, the Bengali, the Gujarati and the Marathi. They have preserved their identity in various respects and are still superseding the indigenous forms of speech. The influence of Persian which is also an Aryan language on Urdu is only in the nature of addition of nouns and not verbs." (An introduction to Indian Citizenship and civilisation, (1928, P. 43-4). The popularity and vogue of Urdu is admitted on all hands, which is India wide. I have not much to say on this point. In this respect the testimony of no less a personage than Sri Ravi Shankar Shukla will amply establish the position of Urdu as a popular speech understood by the masses at large. Sri Shukla affirms positively that "it has continued to be the spoken language of both Hindus and Muslims in the upper Gangetic Doab, it is also the language of polite conversation of some circles, chiefly in the cities of the United Provinces and is understood in varying degrees throughout India" (Language Policy of All-India Radio, published by Hindi Sahitya Sammelan, Allahabad, 1944, P, 71).

Mr. Shukla went only so far as to acknowledge that Hindustani is understood in varying degrees throughout India, while the writer in the Encyclopaedia Britannica has no hesitation to declare that "Hindustani language the name given by Europeans to the Indo-Aryan dialect (whose home is in the upper Gangetic Doab and near the city of Delhi) has become the lingua franca of modern India." (Vol. XII.p. 570).

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III

It was in 1835 A. D. that the late East India Coy., administration adopted Urdu as the language of courts in its possessions. The use of Urdu as such went on extending along with the extension of the territories ruled by the British bureaucracy. As time went on all forensic literature from the codes of law and Acts to circulars were translated into Urdu and used in courts. Judgments of High Courts even the decisions of the Judicial Committee of the Privy Council in Indian cases were translated into Urdu and cited in courts. It is to be particularly noted that Urdu language had developed to such a high degree that no glossaries or foot-notes were added to the translations, which were treated as original texts. Fort William College established in 1801, A. D. did not tend to arouse new ideas or open fresh avenues to Urdu literature. Reorientation came from the awareness resulting from the study of English language and literature of the West.

This infused dynamic force in the consciousness of the people of the country and there began to spring up a new literature in Urdu as well as other Indian languages of the country. The reorientation reached its highest pitch after the frustration which came to possess the Indian mind after the failure of the first attempt to win Independence in 1857. The efforts of Azad, Master Pearey Lal, Hali and the Aligarh party to reform Urdu poetry and prose are well known to all students of the Urdu literature. They and their followers with their untiring efforts made Urdu what we find it today.

At the close of the nineteenth century we see Urdu as the medium of instruction in Primary Schools of almost all parts of Northern and North-Western India and States of Rajputana. As such it worked so beautifully and was found so useful that the Osmania University adopted it as medium of education up to the highest classes of Colleges, which position it holds for the last twenty-five years or so.

It may be specially noted that Urdu with all its phenomenal and epoch making evolution and success never bore envy not to say animosity to any sister language of this Sub-continent. It gave lyricism to Hindi poetry and served as the potent incentive to the production of patriotic literature. The following words of Sri Maithilisaran Gupta speak volumes to show the indebtedness of Hindi to Urdu:—

"Hali aur Kaifi ke musaddasson se bhi main ne labh uthaya hai, is liye unke prati bhi main hardik kratagyatā prakat karta hun" (Preface to Bharat Bharati, P.3).

This is not the place to dilate on the point any further. Urdu had reached the degree of perfection and enjoyed the position described above when India won independence.

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## IV

The close of the World War I brought a tremendous change not only in the outlook of art, but also in its values. Sigmund Freud's launching new theories pertaining to the working of the human mind and setting forth his queer formula of inhibitions, libido and so on, on the one hand and teachings of Lenin and Karl Marx on the other influenced and transformed not only the whole aspect of literature, but also the way of thinking in the entire civilised world. Objective expression and representation became the sovereign factor in literature. As in England the ground was prepared by Mathew Arnold so in India the ground was prepared by Azad and Hali and their successors. The tendency of breaking away from all tradition and ruthless tearing down of all old veils and sanctities was the reigning passion of the young poet and story writer. The mind of the people had become dynamic by the influence of Western learning which gave them a new outlook of life's affairs. They not only considered and discussed, but also tolerated the psychological changes that were at work amidst the young revolutionaries.

Parellels are risky. However, it must be said that we had no misgivings about the future of our language like the English critic about his. Their complaint is that "facts however unpleasant, have got to be faced. Nothing remains sacred or unapproachable. Restrictions, whether moral or aesthetic, upon the freedom of the artist are regarded with ill-concealed contempt and impatience. The truth about men and life must be discovered and set down quite ruthlessly. And alongside this impatience with old ways of thinking there is an impatience with old ways of expression, old literary forms. These too have to share the general spring cleaning." ("Main Currents in Modern Literature by A. R. Reade, p.8). Such is not the case with Urdu. What Mr. Reade says on the future of English literature cannot apply to Urdu literature.

Urdu was not the only Indian language to be affected by the said upheaval in the realm of Western Art. Prof. Nagendra of the Benaras Hindu University said the same thing about Hindi in his valuable book—Vichar aur Anubhuti")

Separation of the advocates of tradition from those of theory never developed here. Both sides were labouring under wrong impression. Was it not T. S. Eliot himself who said that "The people which ceases to care for its literary inheritance becomes barbaric, the people which ceases to produce literature ceases to move in thought and sensibility. The poetry of a people takes its life from the people's speech and in turn gives life to it." ("The use of Poetry and the use of Criticism", by T. S. Eliot, p.15).

Now, as it were, all of us have come to agree that living tradition is essential to all art. A poem to be recognisable must be traditional; but to be worth recognising, it must be something new.

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Now there are no groups or cliques in Urdu. There exists no 38th Parellel in the Urdu World. All of us have taken an unbiased appraisal of the situation and fixed a new programme. People enjoy and relish Meer and Ghalib with the same enthusiasm as they read Ulysses and Waste Land.

V

The year 1947 brought Independence to India and with it came the Partition. The fact of the matter is that weeks before 15th August, 1947, exodus from both sides had begun. Several Urdu poets and writers migrated to Pakistan but many more came to the Indian Union from the West Punjab, Frontier Province, etc. It is not easy to ascertain how this exchange of Urdu speaking population affected the quality and standard of Urdu as language and literature. So far as Indian Union is concerned exodus from Pakistan was not, however, a poor substitute for emigrants to it. The sternness of the situation all round and the consequent upsurge of the feelings of the people and those already engaged in literary pursuits on both sides of Ravi returned to it with renewed vigour.

Gentlemen, the adoption of Hindi in Devanagari characters as the official language of the Sovereign Democratic Republic of India did not come as an unforeseen contingency. Everybody knew that the body politic did not care in the least for Mahatmaji's formula of Hindustani in Urdu and Nagari characters. Congress Provincial Governments under Government of India Act 1935, in several Provinces, had already shown the policy they would take to at the advent of full independence. What the protagonists of Urdu had to do was to close up their ranks and guard against any aggression on their fundamental rights. They are afraid that in the words of Mr. K. M. Munshi, "the political ambition of a linguistic group can only be satisfied by the exclusion and discrimination of other linguistic groups within the area". We must try to avoid evils of linguism and pseudo-revivalism on the one hand and to maintain high morale among the masses. It must be noted that the Anjuman-e-Taraqqi-e-Urdu, Aligarh, in particular and others in general are trying their best to keep the agitation within constitutional bounds and exhaust all resources to have their grievance relieved. The directive of the Anjuman is simple and clear and if people act upon it, it is hoped, the goal will be reached.

It may have been the effect of Progressive movement or the sternness of the situation that people now are not inclined towards purism and classicism. Their audience is the masses and not the select few. High Urdu is safe at its place. It will look after itself. The task at present before us is to make Urdu prose and poetry understandable by the man in the street. What is good in the literature of other languages should be incorporated in Urdu and what is good in Urdu must be made approachable to students of other languages. We shall be helping the Government by increasing and expanding the knowledge of our language in the matter of increasing literacy. We are not

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pessimistic about the future of Urdu in India. Revaluation is not devaluation. It is the law of nature that old gives place to the new. Let me close with the words of the American poet :—

"New times demand new measures and new men;
The world advances and in time outgrows
The laws that in our father's day were best;
The time is ripe and rotten ripe, for change;
Then let it come, I have no dread of what
Is called for by instinct of mankind,
Nor think I that God's world would fall apart;
Because we tear a parchment more or less;
Truth is eternal; but her effluence
With endless change, is fitted to the hours;
Her mirror is turned forward, to reflect
The promise of the future, not the past."

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